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To My Beloved Friend

Friend and Brother

Mrs. M. E. Neill

In the Blessed Hope

Yours

Louis Wm. Klein

Oct 1920

The Imperial Hope

The Imperial Hope

A Restatement of the Doctrine
of the Return of Jesus Christ

By

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To My Wife

Charlotte Fay King

who through constant faith in the Christ of Victory has kept before me the inspiration of His glorious return :: ::

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An argument purporting to show that the second coming of Christ is a firmly established doctrine in the Word of God; that it receives sanction by the chief actors in the divine revelation; that this age is to end in insurrection against God, under the direct leadership of the Antichrist, and that this insurrection will be quelled by the personal appearance of Jesus Christ, who, upon defeating the armies of Satan, will institute a new imperial order, which will be characterized by peace and righteousness; all objectionable social, economic, and religious features removed, and the world dwelling in perfect love, forevermore!

I

THE ESTABLISHMENT OF THE HOPE

THE fundamental proposition in the doctrine of the Second Coming of Jesus Christ lies in the fact of its established position in the basic structure of the great plan of God. It is not sufficient that we cling to the thought of the "blessed hope" because we feel that the existing conditions warrant and demand vigorous and supernatural intervention. Merely the fact of the increasing popularity of the theme does not necessarily imply its authenticity. Because the study is commanding so wide an interest, and because it is so strongly advocated by leading scholars of the world, does not compel our acceptance of it. Unless we can place the fact of the doctrine in an unequivocal position, and unless we can make its premises tenable and its recommendations strong enough to resist the sharp rays of pure critical research, then the

The Source of the Evidence

substance of our great hope becomes nothing but an empty vagary. It is not presumption to argue thus. Any other course is sheer folly. To base a world change upon the mere unsubstantiated theory of an emotional desire, even though that emotional desire is buttressed by the best minds of a generation, is inconsistent with both the laws of God and of all common knowledge.

Therefore, we must approach the doctrine of the Return of Christ upon the primary structure of the Word of God. World conditions and cataclysmic events of astounding magnitude are of secondary importance when it comes to the determination of the actual reality of our Lord's return. These conditions and events are of great value in the determination of the program of the age, but in the formation of that program they contain nothing but unproven suggestions. We must get back of the prevailing conditions in order to find a tenable support for our claims that the day of Christ is near at hand.

Intricate prophetic constructions result as by-products of the study of the return of our Lord. Many details arise that present peculiar suggestions, and quite unfortu-

nately, scores of Bible scholars have preferred to follow these vague suggestions, rather than the truth of the main issue. Some of the by-products have consistent relations to the central truth while others have not. The aim in this study is to adhere closely to the main fact, leaving out incidental developments which have no direct bearing upon the determination of the great hope. The supreme question then is, Is Jesus Christ coming back to the earth again? This is a powerful question. And yet, it is so clearly answered in the Word of God, that the interrogation seems to be presumptuous.

The Testimony of Moses (Deut. 33 : 2)

It seems as though God had anticipated the many doubts which have arisen, and with divine foresight had made provision for them. For from the beginning of the great Revelation we find continuous allusions to the matter. Moses, who was chosen by God to deliver the children of Israel from the bondage of Egypt, and who was empowered to represent the character of Jehovah to the world, points decisively to a date when the Lord is to come to the earth accompanied by ten thousand of His saints. This testimony, given so clearly, cannot be slighted, for it

speaks of an occurrence that did not happen prior to the time of Moses, nor during the lifetime of Moses, nor even when Jesus came down to the earth as the Saviour of men. So far as we can determine, it has never happened as yet, and in consequence it has a distinct bearing upon future developments. There is something more in this statement than the bare announcement of the glory too. It is incorporated in his wonderful blessing to the Tribes; that blessing so full of the fragrance of God. It seems to mark the termination of his earthly restrictions, and the advent into that untrammelled life of glorious apprehension—already engulfed in the glory of deity! He was on the border-land of eternal life—his gaze was already fastened upon "those things which cannot be seen." He was, like the Apostle John of later years, "in the Spirit in the day of the Lord." His message was a parting admonition to the Children of Israel, but who can deny that it also carried courage and hope to the coming Gentile believers? Wherever the Gospel is carried, men take refuge in this parting message, in the ever familiar words, "As thy days so shall thy strength be," and, "The eternal God is thy refuge, and underneath are the

everlasting arms." This message of comfort is also a message of hope. The parting blessing of the great lawgiver is built around the glory of the "great hope!" The testimony of Moses, concerning the second coming, is not only favourable, but is also the product of direct inspiration. As such it becomes a unit in the establishment of the doctrine as a fact.

The Testimony of the Prophet Balaam (Num. 22, 23, 24)

Another witness, from the Old Testament, is Balaam the pagan prophet. The one who accepted a bribe from Balak, king of the Moabites. Balaam was a professional prophet; a prophet of hire, and like some of the modern species, could be well persuaded at the sight of gold. As such, he was influenced by Balak to go out before the Israelitish people, and to utter a prophecy of malediction against them. At the beginning of the negotiations his way was fraught with innumerable obstacles, culminating in the angelic visitation, and in the miraculous speech of his beast of burden. Unfortunately, most people have assumed that the miracle of the talkable ass was the chief miracle of this story. Not so. From the detailed account in the Book of Numbers it seems to have

been infinitely more difficult for God to make the man speak sense than the ass. The beast needed but little persuasion, but Balaam became the object of God's concerted attention until he learned to revoke his own desires, in favour of God's message. There lies the miracle of this story. Jehovah overruled the intentions of the unprincipled king and the unscrupulous prophet, and caused the words of Balaam to be words of blessing instead of words of cursing. The knowledge of this fact readily assures us that this prophecy is a direct statement of the thought of God. Balaam pointed with unerring insight to the very hope of the Israelitish people, and heralded the coming of their Messiah as a wonderful king! And this by a man who, we have every reason to suppose, was wholly ignorant of the customs and religious ideas, hopes and aspirations of the Children of Israel. He came to curse—and he left a blessing! In fact, he not only pointed to the coming of the Christ as king, but he also revealed Him in His sense of Gentile acceptance; a Saviour. Examination of the text (Num. 24:17) shows both a Saviour and a king. "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of

Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." A star from Jacob is Jesus of Nazareth, the Saviour, guiding erring man to the presence of God. A sceptre rising out of Israel is Jesus Christ, the King; a ruling potentate possessing unlimited power and authority. The Saviour appeared out of Jacob when the wise men of the land of the east followed the star of God into the Jerusalem manger, wherein lay a babe; and that babe a Jew. Out of Jacob, the supplanter and deceiver, there was to come a star. A study of the Jew as we know him to-day, and as he was known in the days of yore, reveals him as a child of Jacob, the supplanter. In the goods of this world—the merchandise, the riches, and the power—the child of Abraham bids fair to supplant all others of the sons of men. As the child of Jacob we are well acquainted with the Jew. But the time is coming when the Jew, like Jacob of old, will wrestle with God; and when he emerges from the conflict he will be no more Jacob, but Israel, a prince among the nations (Gen. 32:28 and Rom. 11:26). The Jew as Jacob, the supplanter, has been rejected and cast aside by the world. As a power he has had no

rating; as a nation he has been a wanderer on the face of the earth. Persecuted, abused, maligned, cursed, murdered and scorned, the Jew has retained national consciousness only by an indomitable cunning and superhuman strength that has always remained a mystery to the Gentile. Some day, in the great plan of God, that Jacob whom we know will disappear, and from the ashes, Phœnix like, will arise the figure of a new world nation! A ruler among the nations and an empire of glory. Conqueror of Moab and dictator of Sheth! The Jew will experience a new birth. The nation of Jacob will become the nation of Israel; a reborn nation. And from that reborn nation will arise the sceptre of God. The selfishness and deceit of Jacob will be lost in the glory of Jacob's God: and the voice of Jehovah shall again be heard to say, "Thy name shall be called no more Jacob, but Israel; for as a Prince hast thou power with God and with men, and hast prevailed." Then shall the sceptre rise from Israel, who was once Jacob; and the despised Jew, who is a supplanter to-day, will become the honoured Jew who shall reign to-morrow. This testimony is absolute. It is the testimony of God, through the mouth of Balaam,

concerning the appearance of a world-Messiah, and of the transformation that will be felt among the Jewish people at that time.

The Testimony of David (Psalms 2, 72, 102: 16)

The Old Testament books are replete with references pointing to the fact that some day Israel is to be a world power, and that coincident with this fact there is to be a world reigning Christ. Upon this line we find the strongest evidence from the ruling houses. The House of David especially was characterized by this "forward vision." This line of testimony is quite significant in the determination of the issue at hand. He, David, was not only the chosen king, but his intimate relationships with Jehovah, and his keen joy in His service, would unquestionably bring him into close contact with the choice thoughts of God. This is well evidenced in the Psalter, where we find great questions and difficult sayings translated into the imagery of poetry. He speaks of the time when God shall establish His king "upon the holy hill of Zion." He rapturously declares that the time is coming when "the Lord shall build up Zion," and that, "He will appear in glory." Psalm

seventy-two is a profound foregleam of coming world glory. It is clear that David saw in vision the time when Zion would become a universal power, recognized by the kings and the rulers of the nations. Concurrent with this event he saw the Lord appear in glory. We cannot dispute this testimony from so important a witness. It establishes the Davidic acceptance of the fact of the coming of the Christ as a world king. In passing, I am quite aware that certain scholars are inclined to attribute all of these matchless prophecies to David's desire for the kingdom of his son, Solomon. Were such the case, we could not imagine a more tragic despair. The greatness of Solomon's kingdom surpassing that of David's found its culmination in the unholy division which has never been healed. And the eternity hope of Psalm 72 : 17 is less than two generations in length! No, that cannot be! So obvious that further discussion is quite unnecessary, David proves that his "forward vision" is to be rewarded in the day when the God-Messiah shall rule the universe.

We would naturally look for evidence of this character in the books of prophecy. If God has ordained that Christ is to appear upon earth the second time, then we are

sure to find corroborative evidence in the prophetic writings. Chief of the Messianic prophets is Isaiah. His narrative is definite. His allusions to the doctrine are many. In fact, we sometimes wonder that he left so little information regarding Jesus, the Saviour, and devoted so much space to the Christ as King. The references that are quoted are conclusive in their portrayal of the Messiah as a conquering king, and not as a submissive Saviour. The Jew has always so regarded and so understood this prophecy. The Christ in Zion, and the Christ in glory, are pictures, not of the Gentile Church in victory, but of the great and only King of Israel, in His day of ultimate triumph. Those parts of the writings of Isaiah that prefigure the Christ as a suffering Saviour have never been apprehended by the Jewish people as a whole. They do not know the "man of sorrows." But they do know "the man that cometh from Edom, with dyed garments of Bozrah? this that is glorious in apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save" (Isa. 63:1). We cannot be justified if we adapt the fifty-third chap-

The Testimony of Isaiah (Isa. 9:6–7, 59:20, 60:1)

ter of Isaiah to our theological scheme, and then eliminate all other portions of Isaiah that present antithetical material. Harmony must be effected, and elimination is not harmony! Neither is perversion harmony! The acceptance of the full message of Isaiah, and the perfect harmonizing of that message, necessitate the acceptance of the two comings of our Lord. Anything else is incompatible with proper interpretation.

The Testimony of Jeremiah (Jer. 3:17–18, 23:5–6, 33:14–16)

Jeremiah, the weeping prophet—and the man of gloom! How long has he been thus stigmatized? Why include him in our group of witnesses, when we are in the process of the establishment of a hope of glory? We have taken the testimony of the mighty men; why consider the man of tears? For Jeremiah only saw the failures of his nation, and with apparent intolerance he called for repentance. And he died a martyr to the cause of his God and national righteousness. Can he buttress the great hope with anything worth while? Listen: the prophecy of Jeremiah is equally as significant as the prophecy of Balaam, when the matter of the victorious Christ is discussed. Balaam experienced a reversal of the natural judgment. Jeremiah

experienced a reversal of the human nature. The pessimistic prophet, when speaking of the second coming of Christ, uses not his usual minor wail, but in the full splendour of magnificent rejoicing, he strikes the major chord of complete victory. He tells of the day when a righteous king shall reign and prosper on the throne of David. The joy of the thought completely overcomes him, and his customary plaintive tones make way for a new anthem of mighty praise. He confidently assures us that the coming again of Jesus will be a joyous and glorious fact. "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." Jeremiah steadfastly advocated the program of God, and in the advocation of that program he optimistically believed for its ultimate fulfillment. This is the unalterable testimony of the prophet of tears! It is overwhelmingly conclusive.

The indisputable forecaster of international events is Daniel. Other prophets in the Hebrew commonwealth confined their prophetic energies to the solution of home problems and their relations to contiguous communities. Not so with Daniel. He was the prophet of the universe, Gentile and Jewish. Of Jewish parentage, yet trained in the court of Nebuchadnezzar, he was the true representative of the twofold mission. He drew aside the veil that hid the intrigues of nations and illuminated their destinies with the light of God's Word. To him a king was a vassal, a nation a chattel, and the world but a speck in the hand of God. Hence his disregard for the Babylonian, or the Medo-Persian ultimatum—when that ultimatum conflicted with his worship of Jehovah. In the life of Daniel God was supreme! The prophecy of Daniel is peculiarly eschatological in scope, and in many respects can be parallelled with the New Testament Book of Revelation. Daniel, while exceedingly intricate to the average Bible student, is manifestly one of the most wonderful of the prophetic books. The author seems to have clearly grasped God's

The Testimony of Daniel
(Dan. 2 : 44, 7 : 13-14)

plan for the future. In the verses mentioned, we find distinct prophecies pointing to the day when the Son of Man shall have dominion over all kingdoms, nations, and languages. His dominion shall be an everlasting dominion, which shall not pass away, and His kingdom shall not be destroyed. These words were uttered at that time when the Jewish people were beginning to feel the pressure of bondage. At a time when their hopes were low. At a time when they would have been truly thankful for a very limited sovereignty, rather than a sweeping universal domination, such as declared by the prophet Daniel. In a limited sense only was this prophecy fulfilled when Jesus walked the shores of Galilee. And since that Galilean ministry the Gospel has indeed made great progress in the world, but it has, by no means, subjugated the nations nor brought kingdoms to the King of kings. The prophecy calls for sweeping universal acceptance of the regal claims of a personal Christ. The diffusion of righteous influences under the ministrations of the Christian Church will not satisfy the requirements of the message of the prophet. The event predicted is distinctly one of great international change; of a time when

all kings shall acknowledge the sovereignty of the King of kings. It registers universal allegiance of the commonalty, and world-wide submission of the royalty. This registration makes imperative the return of Jesus Christ.

The Testimony of Zechariah (Zech. 14:4-9)

Last of the Old Testament witnesses is Zechariah. His vision is of great value. He tells of the day of persecution and trial, when Jerusalem shall again suffer under the heel of the oppressor, and when the Lord shall accept the gage of battle, fighting for His chosen people as of old. At that time, says the prophet, "the Lord shall stand upon the Mount of Olives, the mountain shall be rent, half of the mountain shall lie to the north and half toward the south." This strange phenomenon has not yet occurred. No one dare suggest that it has occurred. Its occurrence would entail world-wide intelligence, for, in the general nature of things, it could not be done secretly. The fact of its prediction, and the fact of its present unfulfillment would automatically place it in the future. It will be one of the attendant features of the return of the Son of Man to the earth.

This concludes our review of the testimony of the witnesses from the Old Testament. We have done it briefly. We have not desired to enter into a long discussion of the ancient foundations of this hope; but rather, we desire to show how important this hope is in the working out of the problems of our own present social order. We have not exhausted the Old Testament material. We have hardly touched it. There were others who could have presented as much evidence as those who were chosen, but the publication of their findings would be a work of supererogation, for the variety of pursuits and vocations in those selected offered so wide a divergence of opinion that a harmonious combination of their testimony would suggest unmistakable acceptance, by prominent Old Testament characters, of the coming of Jesus Christ as the actual king in the earth. A judge, a pagan, a great king, a distinctively Messianic prophet, a pessimistic prophet, an international prophet, and a youthful prophet all saw the same thing. One of them had almost finished his earthly career; another had just begun. One was very optimistic; another very

The Old Testament Testimony Recapitulated

pessimistic. We would naturally expect conflicting accounts from such a difference in perspective and life. But the accounts do not conflict. They all agree. They are models of harmony. Not only is agreement affected between the testimony of these special witnesses, but the uncalled witnesses unite with them in declaring the fact of the return of Jesus Christ, some time, as the imperial sovereign upon the earth.

We now turn to the New Testament, and briefly call for witnesses. The first to respond is the One upon whom the entire structure of divine architecture depends. The plan and purpose of God are incomplete without Him. He is the only door to heaven. Upon Him hinges the complete revelation of God, and the destiny of mankind. Greatest name on earth; theme of angelic choirs; conqueror of death; liberator of humanity; master work of Almighty God: He is Jesus, the Christ! His testimony regarding Himself, when endowed with royal prerogatives, is all essential. His words do more to establish the doctrine than all the well-founded and logical presentations of the prophetic

The Testimony of Jesus Himself (Matt. 24 : 27, 30, 44; John 14 : 3)

scholars. His word is final. It is the fiat of God Himself.

He first mentioned it at Cæsarea Philippi. He later confirmed the teaching by other statements equally as definite, and subject to the most literal of interpretation. He shows that the event will be unexpected in the course of the world, notwithstanding prophetic proclamation. He points to it as a sudden awakening on earth, and the culmination of Gentile supremacy. He tells us to watch, to wait, to be ready, and to prepare. One of the most comforting of chapters in the New Testament, possibly the most widely read among the common people, whom He loved so much, has for its key-note this word, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." He uses the doctrine as an admonition to the believer, as a challenge to the unbeliever, and as an ultimatum to the world of nations. By word, by parable; in the language of the peasant, and the fisher folk, and the king; the Son of God lays this message at the feet of man. Man can accept it or man can reject it. Man's acceptance or rejection does

At Cæsarea Philippi (Matt. 16:27; Mark 8:38; Luke 9:26)

not alter the fact. The message remains. It is this, "And if I go away, I will come again." Nothing can be more definite than that. The simplicity of that language is divinely eloquent. That is Jesus speaking! The living Christ stakes His integrity upon the statement; He buttresses the truth with a corroboration of divine simplicity, and adds, "If it were not so I would have told you." Had we nothing more than this, our belief in the return of our Lord should be absolute. This simple statement and the simpler corroboration justify the magnitude of our great hope. For, the hope of seeing Christ—is based upon the testimony of the Christ Himself! That alone is enough!

The Testimony of Angels (Acts 1: 11)

At one time during the ministry of Jesus He scored the skepticism of doubters by declaring that they would not believe even though an herald from the other world should come and proclaim His mission. These words were really prophetic. At the ascension of Jesus, when His disciples were gathered around Him, wistfully gazing at His ascending form, the voice of an angel was heard, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is

taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Does it not seem that a matter so important in the mind of God as to require angelic confirmation, even after the living Christ had devoted days to its explanation, should continue to be a dynamic stimulant to the Church, instead of an hazy unsolved problem? The last impression of the Christ in the minds of the disciples as they wended their way back to Jerusalem was that of a loved one gone away, but whose return had just been promised by the angels of God! No wonder they spread broadcast the fires of their faith! No wonder the blackness of a Roman prison failed to dampen their ardour! For they had not only a great gospel, but also a great hope.

The Testimony of the Apostles
(1 Cor. 4:5; 1 Thess. 4:16–17; Titus 2:13; Heb. 9:28, 10:37; Jas. 5:7–8; 1 John 3:2; 2 Pet. 3:3–4; Jude 14)

Any attempt to carry the examination of witnesses further in the New Testament would be met by such a multitude of eager volunteers, possessing so much invaluable information, that our work would ultimate in a discussion of mere external testimony, to the exclusion of a thorough investigation of the by-productive occurrences that shall

accompany the great crisis, and that shall revolutionize the present society. The aggregation of the apostolic testimony will therefore be received in one statement. Peter, James, John, Jude, and Paul throw the entire weight of their apostolic reputation upon the side of the Parousia, declaring that the coming again of Jesus Christ will be the next great event that shall grip the world. They are clear in their statements. Their conclusions are most obvious. It is crass presumption to attempt to dodge the burden of their messages. The doctrine is not hidden, nor insinuated, nor veiled, but is explicitly presented as the unalterable program that will climax the Christian era. It is the demonstration of divine vengeance that will finally bring the nations of the world before the judicial throne of God. All other elements in the dispensation of grace hinge upon this ultimate manifestation of glory. It was the message of comfort and patience that kept the early Christians true to their faith, notwithstanding the oppressive treatment received at the hands of their persecutors. It was the master passion that robbed death of its horror, and that made the martyr's stake the pathway to glory. It was the "blessed hope" of eternal

triumph that superseded all hopes of temporal comfort and safety.

The Blessed Hope of the Apostolic Age

It is the brunt of the apostolic message. It is the hope of Christendom. It is the magnet of early Church Theology. It attracts all other Christian themes, and charges them with blessedness and power. It draws the Church of Christ into the heart of God. It receives constant mention from Matthew to Revelation. The apostolic testimony is unquestionable. It was their joy, their comfort, their hope; and as such, they looked forward to its realization, as a vital, unchangeable, and irrevocable fact. To them it represented the termination of all strife, and the institution of a new age; it marked the birthday of eternal glory on earth.

The Testimony of the Church Fathers (Justin Martyr's "Dialogue with Trypho"; Irenæus, "Against Heresies," Book 5)

Following the apostles, the early Church Fathers continued to radiate the light of this brilliant hope. The historical testimony of Justin, Irenæus, Tertullian and others, shows the steadfastness with which they looked forward to the breaking of the day of Christ. Justin declared that Jerusalem would be rebuilt as a

residence for Christ, and that He would rule with the patriarchs and saints for a thousand years. Irenæus taught that "the world would be renovated; the righteous dead would be raised; and that all creation should fructify with an abundance of all kinds of food from the dew of heaven and from the fertility of the earth." But in the days of the Alexandrian fathers, when the glamour of false imperial power blinded the spiritual vision of the leaders of the flock; when the strength of the Cæsar became the throne of David, and when the city of Rome became the new Jerusalem: then was lost the desire for the return of the Christ. Like Israel of old they desired a king. Like Israel of old they found a king. But they also discovered, to their sorrow and shame, even as did the ancient Jew, that monarchy and theocracy are incompatible and widely divergent systems of rule.

A Temporal Monarchy or Divine Imperialism (1 Sam. 8:9; Hos. 13:11)

The witnesses have finished their testimony. The prophets of the land, the king on the throne, the judge on the bench, the Saviour of the world, the angel from heaven, the apostles and the fathers of

The Rejection of the Testimony

the early Church, have all submitted their evidence to the world. The world is incredulous. Men say, "Where is the promise of His coming?" Other men peer over the tops of their spectacles and say, with a semblance of rare wisdom, "I find nothing to show that Christ is coming again; 'for since the fathers fell asleep, all things continue as they were from the beginning of creation.'" Men tell us that all of the passages that refer to the second coming are to be interpreted figuratively, and that they merely denote various stages of individual spiritual development. The testimony of the witnesses is discounted, and in many instances is actually repudiated. Modern thinkers tell us that their conclusions are more authoritative than the Bible evidence. We come to a parting of the ways. We must either accept the testimony of the witnesses of God, or continue to remain blinded by a false wisdom that obscures the rich treasures of an unparallelled glory.

The Incontrovertible Bible Evidence

Jesus Christ is coming back to the earth again, or else the Bible is replete with extravagant statements of impossible fulfillment, written by men who were either wilful impostors or mental weaklings;

irresponsible victims of a visionary intoxication. To assume the latter is to repudiate the Word of God, strip it of divine inspiration, and make it a product of deluded mortals. If the prophetic and apostolic hope of the Parousia was an hallucination, where then are we to draw the line in the determination of actual divine inspiration? If any portion of the Word of God is controlled by a misleading and unauthoritative belief of the author, how then are we to grasp the absolute reliability of the whole? If Isaiah, Jeremiah, Zechariah, Paul and others, made unauthentic statements regarding the return of Jesus, then we have no proof that their information on other matters is reliable. It is blatant folly, and the height of consummate idiocy, to stigmatize the evidence of the inspired writers when they speak concerning the second coming of Christ, and then, in the same breath, to commend their high spiritual vision when they prophesy messages that conform to the dictates of popular theology. Yea, it is more than that; it is direct affiliation with the boundless illogic of hell, for without controversy it is apparent that such an attitude paralyzes the authority of the Bible, and thus destroys the only tenable premise

upon which can be based the great hopes of Christendom. The Christian hope depends absolutely upon the infallibility of the Bible. The Bible is the Word of God. It must remain so. As such, it must be the last word in controversy; therefore, the testimony of the witnesses stands—as it is given! Christ is coming back to the earth again.

Having made sure that Jesus is coming to the earth again, it now remains for us to determine the manner of that coming. Some affirm that the promised return is to be interpreted solely according to the laws of spiritual or figurative language. Under no conditions, according to their system, are we to think that the Scriptures referring to this event should be taken literally. The coming of Jesus into the heart at conversion, or the departure of a saint at death, or the conscious indwelling of the Holy Spirit have all been claimed to represent this second appearing. It is scarcely believable that men of keen and thorough minds can force themselves to believe such illogical interpretations. According to the testimony His coming will be personal, visible, and literal. Christ said, "If I go away, I will come

The Manner of the Coming of Christ (John 14:3; Acts 1:11; Rev. 1:7)

again." That one sentence established the certainty of His personal appearance. He is speaking about Himself, and says, "I will come again." In the Apocalypse we read, "Every eye shall see him." A person or thing is visible when we can see it. We are here told that every eye shall see Christ. His coming will therefore be visible. In the angel's testimony we read that, "This same Jesus . . . shall come in like manner as ye have seen him go into heaven." Inasmuch as He literally ascended, and inasmuch as the angel promised that He should return in like manner, what are we then to suppose but that He will descend even as He ascended. If He ascended literally, then He will descend literally. Any other rendering of this expression cannot stand the scrutiny of careful analysis. Jesus Himself will actually return to the earth and His return will be witnessed by the inhabitants thereof.

The Unpreparedness of Society for the Great Crisis (1 Thess. 4 : 16–17, 5 : 2)

To the world this coming will be an unexpected phenomenon. To the waiting Church it will be a new chapter of glory. To the godless it will be a catastrophe, and to the righteous it will be the sublime climax of an age-long hope. He will come

like a thief in the night. He will come when the world is asleep. The event will break upon the world when the world least expects it. It will not be preceded by a line of clearly-defined and well-established occurrences that might indicate divine activity, but rather, it will occur at a moment when the world is engrossed in its own material purpose. Of a truth, the earnest and watching Christians will see signs that will point to the near approach of the event (Luke 21:25-31), but these signs will not receive wide attention nor serious consideration by the people of the world (Luke 21:35), nor by the members of professed Christian organizations. It will be unexpected to all, with the exception of the small number of "watchers," who will be prepared to answer when He calls, "Come up higher."

The Second Coming is Not a Figure of Death
(Matt. 16:27, 19:28; Rom. 5:12, 17; 1 Cor. 15:26; Phil. 3:20)

Some affirm that the promised coming is a figure of death. They say that Jesus intended to convey to our minds the unexpected nature of death, and the necessity of preparation for it. Therefore He likened it to His coming. The idea is incongruous. It is a gross violation of the common prin-

ciples of logic. Death is the result of sin. Death received a mortal blow on the cross, and death will have no part in the final state of perfection. It is incompatible with reason to assume that an enemy, that had its incipiency in man's wilful digression from the law of God, would be used by the Christ to portray the unparallelled blessing of the greatest hope. Also, we read that at the coming of Christ, the dead in Christ will rise first to meet Him in the air. If the doctrine of the Parousia means the death of a Christian, and if the dead will rise first to meet Christ whenever a Christian dies, then the picture is so grotesque and so impossible that it should receive no attention in our orthodox Christian theology. It savours more of Indian mythology, or African palaver than sound religion. Death and the second coming are not synonymous terms.

Pentecost Was Not the Second Coming (Acts 2 : 14–21; 1 Thess. 4 : 16–17)

There is another belief, quite prevalent in some quarters, that attempts to show that the descent of the Holy Spirit at Pentecost was the promised advent. Scholars declare that this experience of the disciples in the upper room fulfilled all prophecies relative to the return of Jesus. They say that He returned in the

form of the Holy Spirit, notwithstanding the clear contradiction of the Bible. The Bible says that Pentecost witnessed the outpouring of the Holy Spirit; not the return of Jesus. Christ announced that the Promise of the Father would fall upon them. The historical account in the Acts indicates that the experience is the gift of the Holy Spirit to the Christian assembly. Peter's sermon clears up any points that might be shady. And then, in the general nature of things, the work of the Holy Spirit is to woo and to influence by gentle persuasion; not to come with flaming fire to take vengeance upon the enemies of God. Finally, the apostolic references cited were written after the experience of the disciples in the upper room, and as the weight of their discussion is a renewal of the promise and hope of the coming of the Lord, it can clearly be seen that Pentecost was not the realization of the promised return.

The Destruction of Jerusalem Was Not the Second Coming (Matt. 24:42; Deut. 33:2; Rev. 22:20)

Many assume that it had reference to the destruction of Jerusalem, which occurred in 70 A. D., when Titus the Roman sacked the Holy City. It is generally conceded that the Book of Revelation was written

somewhere about 90 A. D. (I am also aware of an earlier date, but until such an earlier date receives a more substantial foundation, I am not inclined to accept it.) The argument does not hinge upon the date; even so, however, there are several interesting features upon that line. For instance, how could an event which happened in 70 A. D. be forecast in 90 A. D. when John, on the Isle of Patmos, exclaimed in rapturous tones, "Behold I come quickly, even so come Lord Jesus"? One hardly prophesies about an event that is already past. If the Book of Revelation prophesies an occurrence that was twenty years old at the time of prophecy, then the Bible is a flagrant violation of fact and reason. To "camouflage" historical confirmation under the design of apocalyptic insight is deception; and if the Book of Revelation is impugned, then the structure of Bible infallibility is destroyed. Also—and more important than the matter of the date—the destruction of Jerusalem was a Jewish calamity; a local occurrence; a national woe. The conquering of a land by the Roman power. Other lands were conquered by Rome—and no one thought of attaching "second coming" significance to them.

Why then the city of Jerusalem? There was no joy, no shout of the Christ, no raising of the dead, no glory: nothing but sorrow, and misery, and despair, and death! Such a sanguinary chapter of relentless tyranny does not suggest the glory of the coming of our Lord. That baptism of blood could never have been the promised return of the Christ.

The Inevitable Divine Program

To spiritualize the Scriptures that point to this world crisis is to destroy the very fabric of the Word of God. If we claim that these prophecies are to be moulded into lessons of spiritual value, with no possibility of literal fulfillment, then we have absolutely no authority nor excuse for the elimination of the Jew in the present plan of God. Current Gentile belief spiritualizes Old Testament prophecies; destroys their literal sense; and in the same breath maligns and ostracizes the Jew because of the same offense. The Jew did not know the literal Saviour when He appeared because the Jew did not literally accept the prophecies that bore upon the meekness and humility of the Messiah. His eye was trained to accept a king in regal splendour. His vision was

filled with the sound of music and power and glory and the vestments of a Jewish king. All Scriptures that did not fit into this picture of Jewish magnificence were taken figuratively. The ancient Jew knew nothing about the "man of sorrows and acquainted with grief," forsaken by friends and sold for a handful of silver. In his blindness he rejected the literal interpretation of prophecy that did not fit into his scheme of Messianic expectations. We scorn such an attitude. We censure the Jew for his blindness; and immediately we say that all prophetic Scriptures that refer to the second coming of Jesus are to be taken spiritually. We say that all prophecies that refer to the Jewish restoration and Gentile subjugation, at the hands of the living Christ, mean the pronounced activities of the Christian Church. We too reject the literal interpretation of prophecy that does not conform to our scheme of Messianic expectations. The Jew did it two thousand years ago. We do it to-day. In the light of reason and justice, who is the greater offender? Who is the more outrageously guilty? The Jew, groping in the darkness of endless legal requirements and Talmudic superficialities, because of personal sin,

could not glimpse the majesty of a sinless Saviour. The Gentile Christian, basking in the brilliant sunlight of resurrection glory, fails to behold the eternal brightness of the coming King of kings. The Christian can profit by the Jewish failure. Lack of Jewish comprehension did not prohibit the manifestation of the Messiah as the Lamb of God, bearing the sins of the world. The Almighty fulfills the message of the seer; not in accordance with human interpretation, but in conformation to the message itself. Prophecies in the Old Testament were literally fulfilled. Christ once came, in answer to the divine call of Spirit-inspired prophecy. Christ will come again, in answer to the same call.

II

MAKING THE HOPE IMPERIAL

AS we approach the actual study of our Lord's return we are confronted with much opposition. Around the doctrine there has grown such a labyrinth of theories that the truth itself is almost hidden. On the one hand, there have been those who, while affirming their belief in the literal return, have placed the possibility of the event far beyond any thought of immediate realization. On the other hand, ignorant, superstitious, and unwisely zealous people have set dates, sold property, cast aside cherished possessions, and in many other ways have dragged the precious doctrine in the dust of human fanaticism. Possibly no other Bible theme has been so basely insulted as this. Insulted I said! It has figured, as the stellar luminary, in movements that totally disregarded all sense of Christian proportion, and which have

The Extremes of Unbelief and Fanaticism (Matt. 25 : 13)

greatly trammelled the advance of the Gospel. Christians who love the thought of the "blessed hope" have suffered embarrassment, not because of their belief, but because of the distorted views that have become connected with it. This should not be so. Positive belief in the second coming should be just as acceptable to the Christian as positive belief in redemption, or consecration. In the providence of God, He has made it possible for us to secure reliable information, so that we can find ample backing for our propositions without resorting to the wild flights of human imagination. That source of information is the Bible. It is the only authoritative source. It is the only infallible guide that can keep us from becoming entangled in gross unbelief or unharnessed fanaticism. It presents a lucid explanation of the subject. Above all it distinctly informs us that we can never plan for that day in terms of hours and minutes. Such a course is contrary to God's plan. Do not, for a moment, lend your influence to any movement that professes to have clear information regarding the exact day of the coming of our Lord.

Eliminating, however, for the present at least, the unpleasant vagaries that have be-

come associated with the subject by irresponsible students, let us confine our energies to a comprehensive examination of the generally approved methods of study and their various interpretations. An analysis of the many theories shows us that the varieties of interpretation can be classified under two main groups, or schools. One is called postmillennialism; the other is called premillennialism. These two main groups practically embrace all minor methods of interpretation. No matter what flight of wild fancy one may have taken, or no matter how conservative our views may be, our study will generally fall under either one or the other of these groups.

A Statement of the Two Methods of Interpretation

Post means after. Mille means thousand. Annum means year. Postmillennialism, therefore, means after the millennium, or after the thousand years. Millennium in its Biblical and ideal sense is usually understood to mean the thousand years of peace and righteousness that will some day be realized upon the earth. It was the dream of the Hebrew prophets, and forms the basis of many of their prophecies. It is the Utopian age that has been the dream of mankind for centuries. When used in con-

nection with the return of Jesus Christ to the earth, postmillennialism means that He will come after those one thousand years have been fulfilled. Generally it means that the righteous efforts of the Church are to be rewarded with phenomenal success, ultimating in the institution of perfect conditions that will continue for a space of one thousand years, after which Christ will come.

Pre means before. Premillennialism, therefore, means before the millennium, or before the thousand years. Using millennium in the same sense as in the former paragraph, it therefore means that Christ is to come to the earth before the institution of the thousand years of promised peace and righteousness (Rev. 20: 1-7).

The postmillennial method is, at the present time, the popularly accepted scheme of interpretation. It gained great prominence in the eighteenth century and has since then been widely adopted. Latterly, however, the premillennial view has begun to receive much attention, and the future outlook promises encouragement: for the present tendencies in world affairs are demonstrating the keen accuracy of many of its claims. These tendencies are sufficiently obvious, even to the unobservant,

as to require no discussion here. We have not yet forgotten the convulsion of 1914; and the dripping sword of the modern Attila still swings over Europe.

An examination of the two views shows that both cannot be right. Practically every statement in either school is directly refuted by the claims of the opposing school. Postmillennialism says that the Church is the divinely appointed kingdom of God upon earth; and, therefore, will usher in the age of glory; continue the same for one thousand years, after which she will present it to the Christ: a world made pure and wholesome through the permeating influence of the Christian Church.

A Comparison of the Two Methods

In opposition to this statement, premillennialism says that while the Church began in purity, she very early formed an alliance with the world, from which she never fully recovered, resulting in years of sorrow and despair, and which will at last culminate in an age of darkness and depression, both social and ecclesiastical.

Postmillennialism says that the world is getting better. Premillennialism says that the world is getting worse. Postmillennialism says that the pessimistic

prophecies of the conditions mentioned as prevailing at the time of the end are to be interpreted figuratively. Premillennialism says that they should be interpreted literally. Postmillennialism says that the prophecies in the Old Testament relating to the glory of Israel belong to the Christian Church. Premillennialism says that the prophecies in the Old Testament relating to the glory of Israel belong to Israel. Postmillennialism says that this day is the day of God's triumph. Premillennialism says that this day is the day of darkness. Postmillennialism says that the millennium will be the product of a gradual social evolution incited and accelerated by the application of Christian ideals to organized society. Premillennialism says that the millennium will be the corollary of the actual rule of Jesus Christ on the established throne of David.

The Two Methods Contrasted

This opposition of the two forces makes a decision imperative. Upon all planks in their respective platforms do the two systems disagree. Reconciliation is impossible. Both cannot be right. One must be wrong. To accept the one is to automatically reject the other. The doctrine

The Necessity of a Decision

is important. Its importance demands a decision. It is not merely a class room theory; it is an eternal truth. It is an event that will happen, according to the post-millennialist, after one thousand years have registered their energy to the promotion of truth and glory, instead of slander and bloodshed; or, it is an event, according to the premillennialist, that might happen to-day. Upon one fact only do the two schools agree; namely, that Jesus Christ is coming back to the earth again. Upon the time of that coming they do not agree. There is a difference of one thousand years in their respective reckonings. The issue at stake demands an unequivocal decision. It is nothing short of criminal negligence to miss preparedness for eternal glory, and participation in the victory of Christ, by a matter of one thousand years. We cannot afford to be uncertain upon this all-important question.

The Time of the Coming of Christ

As in the previous chapter, we established the fact of the coming of Christ upon the testimony of Bible witnesses, so in the same way will we seek to establish the approximate time of that coming. Of a truth, Christ Himself said that no one

could know the exact date of that event. With all of our investigations we cannot expect to pry open the lid of God's eternity and solve humanly impossible problems in the divine economy. To attempt to determine the day, or month, or year, is to pursue a line of research that is contrary to the spirit of the Master. Ignorant zealots have in this way brought the doctrine into great disrepute. The day, month, and year are matters beyond the pale of human observation. Even general signs have failed, and it is possible that many apparently unmistakable signs are but exaggerated desires upon our part for the realization of the "blessed hope." This I say is possible. Under human calculations this must always be so. We can never expect the finite mind to apprehend the depths of the Infinite. But, even though we cannot identify the exact day, and even though past exponents of the second coming have been misled by their zeal, there exist tangible lines of evidence for our identification. We can know whether He will come before the thousand years of universal righteousness, or after. We can know whether it is an event to which we can look forward, or whether it is an event that is hidden far away in the

annals of an uncertain future. Surely, a matter that attracted the attention of the early prophets, kings, angels, apostles, and the Christ; a matter that promises to eclipse all previous crises; a matter that promises to climax the world's political history; a matter that seals the last chapter of the last book of the Bible; a matter that commands a foremost position in the revelation of God: such a matter is not going to be presented without some indication of the age in which it is to occur. God would not devote hours of prophetic energy to the establishment of the certainty of the event, without giving some clue to its possible time of occurrence.

Existing Conditions According to Jesus (Matt. 24:12; Luke 18:8)

Christ Himself, in vivid portrayal, gives us a striking picture of the conditions that shall prevail at the time of His coming. With one masterful stroke He sweeps aside the structure of postmillennialism by declaring that the Church will be confronted in her endeavours with opposition and calamity from without, and with distress and apostasy from within. He said that lawlessness and iniquity would increase to such overwhelming proportions that the love of many should wax cold. Instead of

informing the Church that she was the promised kingdom of God upon earth, and that she would conquer all evil and dissolve all disorder, He sounded the key-note of her ministry with an interrogation of doubt! "When the Son of man cometh shall he find faith on the earth?" He told them that they were to be sent out as sheep among wolves. He predicted concerted rejection of their message. I speak without bias or partisan zeal; the Bible evidence is sufficient.

The Parable of the Sower (Matt. 13: 1–23)

By parable He showed that seventy-five per cent. of the preached word would be rejected. One of the mysteries of the kingdom is that the world refuses to grasp the significance of the Christian message. Much seed falls by the wayside and is claimed by the fowls of the air. Much falls in stony places, and because of the natural hardness in the human heart finds no lodging place. Some falls among thorns and is, in consequence, rendered powerless. At last some falls upon good ground, and upon being nurtured brings forth fruit. Of the four ministrations of the sower only one is effective. Good seed is placed in the soil, and seventy-five per cent. of it is irreparably damaged. This

parable shows us, beyond a doubt, that the world's reception of the Gospel will be neither enthusiastic nor spontaneous. Direct opposition from the enemy, natural indifference, and foreign attractions will unitedly withstand its advance. Only a small portion will become effective, and of that small effective portion grades of value will exist, ranging from one hundred fold production to thirty fold production. Instead of an assured majority of the earth's population professing allegiance to the Christ, we find but a small minority.

The Parable of the Wheat and Darnel (Matt. 13: 24–30)

In the next parable He shows us that the darnel will grow up with the wheat until the time of the harvest. This can mean nothing, unless it means that the seed of Satan will flourish in juxtaposition with the grain of God. It is a clear-cut picture of two forces, one warring against the other; both existing side by side, and growing in the same field. They are both hostile to each other, yet Christ distinctly states that they will remain together until the time of the harvest. Then, the master husbandman will come into the field, and will separate the good wheat from the darnel. The parable shows the continual

association of evil and good during the entire church period. There is no indication that the wheat will destroy the darnel. There is no indication that the wheat will miraculously convert the darnel into wheat also. In fact, if anything, the reverse is implied. The presence of the darnel is disastrous to the wheat, but because of the possibility of injury to the wheat, the darnel is not removed. Not until the husbandman appears is there any likelihood of a separation. At that time the wheat will be stored in the granaries of the husbandman, and the darnel will be taken out and burned. In other words, there is no sign of overwhelming righteousness until the Son of Man appears. (Cf. James 5:1-8.)

The Parable of the Mustard Tree (Matt. 13:21–32)

The next is the parable of the mustard tree. Interpreters have been pleased to show this as an illustration of the coming glory of the Church, and of her indisputable place in the world as a refuge for all the oppressed. Part of this interpretation is correct: much is decidedly incorrect. The interpretation of the first parable, according to the words of Jesus, shows that the birds of the air were used to represent demons of hell, or evil

agencies. In that parable they were used to destroy the seed of the sower. In this parable they are shown as taking refuge in the tree, grown from the seed that was not consumed by foreign agencies. The mustard tree is a type of the Church. From a small, unimportant company of Jews it has developed into a great tree, in whose trunk and branches flow the energy and virtue of great men from all nations. The birds represent evil. The tree represents the Church. The birds take refuge in the tree and abide there. What does this mean? It means that evil influences will exist in the branches of the Church, and that their security will be assured by the protecting arms of the ecclesiastical organization. I am quite aware of the hostility of the current theology to this interpretation, and were it not for the fact of coördinating evidence, from both the Christ and the apostles, I would hesitate to endorse it. But the general harmony of the doctrine of the second coming must be maintained, even though men have personal objections to some of the phases of its operation. And so, in direct conformation to the lines of the preceding parable, evil forces and good forces will dwell together during the period

of the church ascendency. The Church, while being a great tree in the world, will condone agencies of evil.

Following the parable of the mustard tree, we find the parable of the leaven and meal. Another parable that has been perverted in order to maintain popular theology. Jesus shows that the leaven in the three measures of meal will permeate and corrupt the whole lump. Leaven is always a type of sin and corruption. It was the obnoxious substance that could not be tolerated in Jewish homes during the Passover feast. It was not to be used in connection with the meal offering. From cellar to garret; in used rooms and in unused rooms; behind tables, chairs, beds, closets, and piles of trash did the ancient Jew go in search of it before the days of the Holy Feast; and having found it, he invariably cast it forth. He ate nothing during the Passover that contained any semblance of leaven. No leaven in the house, no leaven touched, no leaven eaten; that was the law of the Passover. The Jew was thus taught to understand that leaven represented a corrupting substance.

Leaven and the Law of the Passover (Ex. 12:15, 19, 13:7; Lev. 2:11, 6:7, 10:12)

Christ, in His use of the word, conveys the thought of evil and corruption. He warns the people to beware of the leaven of the Pharisees, the Sadducees, and Herod. This He explains as meaning their false teachings. In another place He terms it hypocrisy. Paul also continues the usual type and refers to it as malice and wickedness. He tells the early Christians to purge out the old leaven that they might be made into a new unleavened lump. Can it be possible that Jesus Christ, whom we have accepted as very God in His intelligence, could be so limited in His knowledge of the times as to employ a figure that was in direct violation of common usage? It does not seem to be consistent with the claims of deity for the Son of God to commit such an error. Would Jesus have said that a man's heart was as black as new-born snow, or a woman was as pure as a muddy stream? No! He was a master in logic. His skillful word duels, and His invariable victories over the constant catch questions of the critics demonstrate this. His discourses are gems of rhetorical beauty and convincing reason, couched in the oriental symbol-

Leaven as a Bible Type
(Matt. 16:6–12; Mark 8:15; Luke 12:1; 1 Cor. 5:6–8)

ism of His day. He would, by no means, employ so ridiculous a figure as to say that the glory of the Church and the gospel message of the Church should permeate the world like leaven, when leaven was the popularly known symbol of evil. I place this query frankly before those who are inclined to accept the current view of universal church victory. Jesus might just as well have said that the Gospel would be a chapter of universal corruption. But He did not say that. He did not say that leaven represented the Gospel. It never has and it never will. The type is preposterous and meaningless. The Gospel is good news. Leaven is corruption. To mix figures in such a way that a substance of putrefaction becomes a symbol of amelioration is sheer nonsense! It makes the good news base corruption instead of matchless glory.

The Parable of the Leaven
(Matt. 13:33; Rom. 10:13–14)

What then did He say? The picture is that of a woman, hiding leaven in three measures of meal. The meal, or flour, you will notice, is still in its raw state, not yet having been kneaded into dough, nor baked into bread. It is still flour, the foundation substance of bread, but not bread in itself. If the repre-

sentation were bread we might assume, according to the principles of Bible symbolism, that it typified the Word of God. But the parable does not show bread; it shows meal. A difference here exists. Meal would denote not bread, but the principal ingredient of bread. It therefore shows bread in its raw state, or bread in the making; the antitype of which would be, not the Word of God, but the raw material out of which, with other elements, is formed the living Word. One common element meets this description. That element is the message of the preacher. The message that he gives is not the Word of God in its entirety; it is not an infallible proclamation, but it does contain the elements that finally constitute the foundation for the Word of God. The formation of the Church, and the dissemination of the knowledge of God, are brought about through "the foolishness of preaching." That is to say, a sermon may contain meal, which when mixed with other ingredients, such as a receptive mind and a submissive will on the part of the listener, will form the Word of God in his heart, as the Bread of life. Meal, in the parable, would therefore represent the preached word: the message of the minister.

The next movement is the activity of the woman who takes leaven and hides it in the meal until the meal becomes corrupted. A woman is the last word that can be used in typifying an extremity of activity. She is the representation of purity and virtue, or she is the counterpart of impurity and vice. She is the waiting virgin expecting the return of her lover, or she is idolatrous Babylon and dissolute Rome. She is the woman clothed with the sun or she is the harlot of the nations. She typifies the loftiest of graces or the lowest of squalor.

In the parable under consideration we determine her status by the corresponding figures. A type that is thus used to represent extremes of action can only be classified through the method of induction. Therefore, before assuming the relative merits or demerits of the woman who hides the meal, we must summarize our previous conclusions, and basing her actions upon those conclusions we can grasp the entire parable and its consequent meaning.

We found that the meal represented the embryonic word, or the foundation element of the Bread of life, as proclaimed by the preacher. We also found that leaven represented corruption and putrefaction; a sub-

stance that infected all that with which it came in contact.

The picture then is that of a woman taking that which corrupts, and stealthily hiding it in that which edifies. That seems to be clear. No other meaning can possibly be inferred without a total reversal of our system of figurative knowledge and of logical reasoning. The interpretation is clearly that of a woman corrupting the influences of the preached word. The numeral three quite probably denotes the universal scope of this action; not a mere local disturbance but a world-wide calamity. The parable then reads: A woman corrupts the word that is preached so that when the preacher delivers his sermon, it carries adulterated meal and perverted truth, rather than the pure simplicity of the Gospel. The woman therefore represents her type in its portrayal of depravity, rather than that of glory.

The Complete Interpretation and Application

This then is the final interpretation of the entire parable according to the law of reason, Scriptural symbolism, and the language of common usage. The picture is one not of universal homage to Christ because of the faithfulness

of the Church, but of corruption and unbelief surreptitiously hidden in the very message of the Church itself! It is startling! It suggests an acquaintance with present-day conditions. It has become a mark of scholarship to discredit the Bible. A preacher is considered liberal if he can point with ridicule to the simple faith of his fathers. A modern preacher is eloquent if he can disprove the message of the prophets and nullify the work of the apostles. The message of the Church has become so corrupted with unbelief and doubt that attempts upon the part of earnest Christians to discover the truth of the second coming of our Lord are many times quickly silenced by the ordained clergy. Many theological seminaries openly profess ignorance, and relegate the study of eschatology to the scrap heap of exploded doctrine. Many ministers privately believe that Christ will come again but continue to keep their hope a secret, lest they be ridiculed by their polished colleagues. This, in spite of the fact that this hope was the cherished possession of all believers in the days of the apostles and early fathers. This is not all. One can go into Christian pulpits to-day and hear every fundamental doctrine of the

Church destroyed. The virgin birth, the physical resurrection, the deity of Christ, and the authenticity of the Bible have all been assailed. Not only has the imperial hope lost its beauty, but the age-long riches of eternal Christianity have become tarnished by contact with the mental putrefaction of the generation! We can expect nothing else. When Christ indicated the conditions of the time of His return by drawing a picture in parable, He showed just such an attitude on the part of the professing Church. The very authenticity and authority of the Word discounted by the injection of unbelief and doubt. Instead of the "good" leaven of the Gospel permeating society and Christianizing the world, we find the exact opposite: the doubt of the world permeating the Church, and instead of the preponderance of righteousness, the preponderance of evil. The fowls, and the darnel, and the leaven—forever opposed and relentlessly warring against the seed that fell in good ground! Hence the interrogation of doubt, "When the Son of man cometh, shall he find faith on the earth?"

Jesus said that the days preceding His return to the earth would be like the days

of Noah and Lot. A reference to those times shows us corruption and indifference. The Word of God characterizes the days of Noah as the days when "every imagination of the thoughts of the heart was only evil continually." So deplorable was the situation that "it repented the Lord that he had made man on the earth, and it grieved him at his heart." This is the comparison drawn by the Christ regarding the days immediately prior to His return. To transpose this statement of total depravity into the column of celestial glory is to grossly violate every known law of reason! I am charitable, and the evidence is being fairly weighed before conclusions are determined. But when we say that the days preceding the return of Christ will be days of splendour and magnificence—of righteousness and purity—we become guilty of contradicting the Son of God when He says that those days shall be as the days of Noah! The world at the time of Noah? It was vile, filthy, unrighteous, insufferable, idolatrous, immoral, and indecent. The days of Lot conform to the same sordid description, with possibly even more repulsion in the lustful desires of men. The overwhelmingly im-

The Days of Noah and Lot (Luke 17 : 26–30; Gen. 6 : 5–6)

moral conditions that then obtained are shocking to the most calloused of minds. Those who were not flagrantly dissolute and unspeakably indecent were cold and unresponsive. Or else, their hearts loved the glamour of the sin—for behold Lot's wife! The persuasive powers of Noah and Lot could not penetrate the invulnerable armour of complacency that surrounded mankind. They were indecent, voluptuous, and degenerate; and in their God-forsaken condition they were contented! Lawlessness and crime were everywhere rampant. The desire of man was to sin. The intoxication of abandonment to sin controlled the universe. Man's sin was so abhorrent and so repulsive to God that He was moved to divine indignation at the very thought of man's existence (Gen. 6 : 6). Almighty God regretted that man had been created! Such were the days of Noah and Lot! The race was reeking with infamy, and man's pleasure was found in the lower sink of hell! And Jesus said, "As it was in the days of Noah, so shall it be in the days of the Son of man." Shall we believe the words of Jesus, or shall we be led astray by a specious optimism and a criminal indifference?

The postmillennialist takes great pleasure

in calling the premillennialist a pessimistic dreamer, who, it is alleged, because of his despair of success, is instrumental in nullifying the power of the Gospel. With derisive taunts he points to the achievements of civilization and asks the premillennialist how it is that all of these wonders of science are being accomplished, when according to his construction of prophecy the age is to end in disorder and chaos. According to the postmillennialist, the premillennialist is a professional dreamer of the most dangerous type; a black pessimist. Be that so—we will allow the accusation to stand, and yet this fact remains: the basis for a pessimistic outlook upon the welfare of the world under the rule of man lies in the statement of the Son of God Himself! Either the testimony of Christ is unauthoritative, or the statements of postmillennialism are unauthoritative. It is evident that both cannot be right. One speaks of complete failure; the other of unconditional success. Postmillennialism says that the Church will gradually purge the world of all evil; that she will civilize and Christianize it (as though the terms were synonymous), yea, perfect it: keep it

The Testimony of Christ versus Postmillennial Claims (Matt. 24 : 2–24; Luke 21 : 25–36)

perfect for one thousand years, then present it as a gift to Christ! The Christ says, "There shall be wars and rumours of wars, nation shall rise against nation, there shall be distress of nations, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken . . . and then shall they see the Son of man coming in a cloud with power and great glory." At no point in the teaching of Christ, either by parable or by open statement, did He convey the idea that the Church would be a highly successful and powerful kingdom of righteousness at the time of His return. Rather, He said, "In your patience possess ye your souls."

Existing Conditions According to the Apostles (1 Cor. 3:3; Gal. 3:1, 4:11; Phil. 3:18–20)

In confirmation of the parables and statements of Jesus, the early chapters of the apostolic epistles abound with expressions of despair upon the part of the leaders because of the licentiousness, revellings, debauchery, and criminal complacency of the professed Christians. At Corinth, Galatia, Philippi, the Pauline condemnation reaches its climax when he despairs of the success of his preaching, and

exclaims, "I am afraid of you, lest I have bestowed upon you labour in vain." Witness the picture in Philippi. Paul, giant apostle of the Christian era, writing to the Church of that place, and saying, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." We can readily see, from these statements, that corrupting influences existed in the early Church; whether from pagan habits formed in earlier days, or from direct and newly acquired worldly lust, is immaterial; their existence alone being enough to partially confirm the parables of the Christ. If, under the perfect ministrations of Paul, Peter, James, Barnabas, and John, the purity of the Church was assailed by the injection of evil forces within her boundaries, what could we not expect under the lesser ministrations of subsequent leaders? In anticipation of this very fact, Paul and his apostolic colleagues make provision for it by declaring that the heritage of the Church shall be apostasy.

Apostasy means "a departure from," or "a defection from." Before there can be

apostasy, there must first of all be allegiance. A man is not an apostate from truth who never knew the truth. The flagrant opposer of the claims of Christianity is not an apostate. Only a man who once possessed and followed a faith can be an apostate. "A defection from" a faith means the abandonment of allegiance or duty. An apostate, therefore, is one who at some time was an adherent of a certain faith, but who in later days abandoned or departed from that faith; withdrawing his allegiance and abandoning his duty. The divinely revealed program then is this: a Church beginning in true faith to the Master, but because of the persistent energies of the enemy depreciating in spiritual power and faith, until in the last days she has reached the place of utter apostasy. Beginning with allegiance to Christ and ending with repudiation of Christ. Beginning with a demonstration of miraculous power and ending with a denial of the existence of miraculous power. Such is apostasy.

Apostasy

If our language is sensational, remember it is based absolutely upon clear statements from the testimony of Jesus Christ and the first apostles, rather than upon some newly

developed theory of eschatology. The revealed program is as old as the Christian era; heralded by Christ, substantiated by the apostles, and confirmed by the activities of the Church herself, by prophetic fulfillment if not by actual pulpit utterance. Paul speaks of the last days of the Church. An organization honeycombed with deceivers and false teachers; having a form of godliness but denying the power thereof. A system of instruction that would permit the existence of leaders, always learning, and never able to come to a knowledge of the truth. The presence of deception under the administration of evil minds. A Church, having openly rejected the faith of the Christ, and engaged in the propaganda of the dissemination of the knowledge of "seducing spirits and doctrines of demons!" A hypocritical organization with a calloused conscience. A sleepy Church with heavy eyes and an unresponsive heart. A Church shorn of her first century hope and a stranger to the language of the coming of her King. The false teachers accompanied by false prophets with an alleged vision; and that vision, a

Conditions in the Church Prior to the Coming of Christ
(1 Tim. 4:1–4; 2 Tim. 3:1–13; 2 Pet. 2:1–3, 3:3–4; 2 John 1:7; Jude 4)

sugar-coated instrument of damnation! Through the instrumentality of these truth-perverters many shall be led astray and shall become apostates. There can be no disputation of this testimony. It is the testimony of the men who knew. It is the testimony of the men who blazed the trail for the progress of the Gospel. It is the testimony of the men who were imprisoned for the preaching of the Gospel. It is the testimony of the men who died for the success of the Gospel. Those men, even though living in the glory of the birth of the day of Gentile salvation, did not allow their enthusiasm to retard the workings of their spiritual consciences or prophetic insight. Their message of apostasy seemed to be contrary to their gospel of full light, yet they unhesitatingly declared their message, and their message can never die.

The Apostolic Testimony versus Postmillennial Claims

In the apostolic teaching there can be no basis for the argument of an ecclesiastical organization of irresistible righteousness. That Utopian vision was a product of later centuries. In the very day that the Gospel was being approved by thousands; cultured Greeks, Roman warriors, and religious Hebrews; in that hour

when it would have been natural for the imagination to have been intoxicated with visions of universal acceptance and world righteousness, they declared that the warp and woof of the faith, once for all delivered to the saints, would be disputed and rejected by the coming generations. Jude rings loud the alarm of apostasy, while John and Paul depict the final culmination of perverted truth and evil influence in the person of the coming Antichrist. At that time, declares the inspired apostle, Jesus shall come again. Not after the Church has succeeded in producing a glorious millennium, but at the very moment of abject church failure.

Parallel with the apostate conditions in the Church, there will be noticeable and startling developments in the political world. The presence of these conditions will denote the time of the coming of Christ, our Lord. In His wonderful prophetic discourse He declares that that time will be preceded by wars and rumours of wars, nation rising against nation. Paul, in his discussion of the same topic, says,

Conditions in the World Prior to the Coming of Christ (Matt. 24:4–24; Luke 21:25–36; 1 Thess. 5:1–7; 2 Thess. 1:6–10, 2:1–12; 2 Tim. 3:1; Jude 1:14–15)

"When they shall say peace and safety, then sudden destruction cometh upon them." Here then is a picture of international conditions previous to the day of the return of Christ. Among some nations there will be a feverish massing of arms and a mobilization of all military forces; and the contagion of militarism will be so great as to draw neutral nations into the maelstrom of controversy. The lords of war will assemble the fighting men on the field of battle, and the nations of the world will enter the maw of chaos! It will be a time of world conflict. Previous to the liberation of the dogs of war, and to some extent during the conflict, there will be much talk of peace and safety. A stupor of indifference and unpreparedness will have swept over the world, and men will feel immune from attack. Theoretical arbitration will commend itself to the consideration of men, and statesmen will take refuge in the plea of peace and brotherhood. Suddenly, a thunderbolt will fall from Mars—"a bolt from the blue"—and breaking upon the universe will bring sudden catastrophe in its wake, causing the age of high ideals to be slaughtered in an insane rampage of barbaric militarism! These are the tendencies that shall mark the

imminency of the coming of Christ: a stupidly ineffective pacifism ground to powder 'neath the heel of a relentless militarism! The Christ and the apostles have declared thus. Not a world delivered to the Prince of Peace through the righteous operations of a successful Church, but a world captured by the god of war during the midnight period of an apostate Church! This is the apostolic picture! Yea, even more startling still: this is the current picture!

The Significance of the World War

The month of July, 1914, broke upon the world serene and calm: it ended its course in a birth of hell upon earth! For years men had grown to believe in peace, safety and common brotherhood. Old border lines and inbred hatreds which had been previously handed down for generations were forgotten, and the age went forward in a whirlwind of progress and peace. Inventive genius pierced the atmosphere and surpassed the impossible. Education and high civilization made their way to the jungles. It was a day of unparallelled success. Suddenly, an ultimatum was sent from Austria-Hungary to Serbia. That ultimatum was the torch of Satan, and it

inflamed the world! In Germany, and in Austria, and in Serbia, and in Russia, and in France, and in England, and in Belgium, one word went forth! The silence of night was rudely disturbed—and that word was hurled everywhere! The one word, MOBILIZE! Armies were called, drilled, and killed. More armies took their places, and the sanguinary monotony of the scene was repeated. Blood flowed like water on the battle-grounds of Europe. Neutral nations were compelled to cast aside their neutral claims—and were forced into the arena of damnation! The conflict is still raging. It beggars description. It is the great unknowable war. Men who have studied the thing from the beginning agree that it connot be understood. All of the first-class powers of the world are belligerent, and many of the secondary powers. Creeds, races, boundaries, colour, and blood have been forgotten, and the men of the world are divided into two great camps. The Allied arms have agreed that the Prussian propaganda is inimical to the rest of mankind, and so the forces of the world are being measured against the forces of the Hun! It is costing the world billions of dollars, and millions of lives, and oceans of

mothers' tears! In agony, nations are seeking comfort. In despair, they are turning to the Church of Christ and crying for help. Can the Church help them? Has the Church a message that can silence the thunderings of the giant howitzers? Will the Church be able, in this hour, to satisfy the demands of a bleeding universe?

To bring the world, at this time, a bland pronouncement of coming prosperity because of the blackness of the present Gethsemane is nothing short of criminal. There may be a grain of truth in such a message—in fact, most of us are rather inclined to reason that way; but it is clearly obvious that such a truth is not the truth that can overmaster the agony of the constant daily paroxysm. An abstract vision is too tantalizing for a groping generation! To tease a hectic universe with inflammatory comfort is like feeding a fire with oil. Unless we can present a message—a concrete message—that shall overmaster the distress of the present cataclysm, then, we have no message that can adequately quench the thirst of a dying world. The world clamours for a message of comfort, or of relief. It is not satisfied with the mere knowledge that the day is coming when victory shall be

declared, and when the banners shall be flung wide to the breezes of peace. Upon the logical premise of ultimate peace we have staked the manhood of this generation; and we assume, as an inevitable corollary, the arrival of the day of peace. That must come; there is no alternative. But the world is demanding something more than peace. The world wants to realize something higher than an armed arbitration. In the language of the motherhood of the world it can be announced, "This must never happen again!" It takes something more glorious than bunting and triumphal arches to turn the mind from shattered France, and wounded Belgium, and despoiled Poland. It takes something more than the shout of victory to cause the heart to forget the blood of the millions who have gone down to their graves in the swamps of Poland, and in the Gallipoli Peninsula. The agony of the age of materialism demands the comfort of a message from God. It reaches up to a higher source. The message that the world needs is a message interwoven with the love of God. The message must have the seal of the great Christ. That message and that alone is the message that should be rung forth from the Church

to-day. Adequately buttressed with substantial authority, and impervious to the attacks of the materialism that has wrecked our present great civilization. Do we possess such a message? Can the Church rise to the great emergency? Listen to the words of the Christ, and hear, "In your patience possess ye your souls . . . for when ye shall see these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." A redemption from on high! That is the message. That is the answer! That is the hope!

Industrialism (James 5 : 1–9)

James gives us another side of world developments. He sees the industrial age and its claims upon the social order. He sees the mighty conflict that is imminent between capital and labour. Oppressive capital and lawless labour will clash in the days of the end. The oppression and the lawlessness will assume great proportions, and keen dissatisfaction will be felt by the labouring classes. According to James, patience is to be exercised until the appearance of our Lord, who shall come and who shall judge the oppressor. In a moment of pronounced industrial dissatisfaction, and in

a moment of unfair wealth distribution, rather than in a moment of a contented social order, do we find the promise of the return of the Son of God. This phase of the social upheaval has been quite dynamically brought to the attention of the world during the past few years. The labour and capital difficulties have been aggravated by the socialistic propaganda which would seek the destruction of the so-called "upper classes." The labour party has been productive soil for the seed of Bolshevikism—and the great chaos of Russia is a demonstration of its multiple evils. Dark days now frown upon the earth!

We have finished the examination of the witnesses. With unwavering decision and forceful argument they plainly declare the approximate time of the coming of our Lord. It leaves us without a doubt. Their testimony tells us that He will come before the millennium of righteousness, rather than after. They tell us that He will come when the world is dark. They tell us that He will come when the Church is apostate. They tell us that He will come when the ravages of conflict have submerged the world in an ocean of blood. None of them tell us that Christ will come when the

brightness of a magnificent church victory illumines the universe. The opposite is plainly declared. Therefore, premillennialism is the only school of interpretation that receives direct sanction from the Word of God. The Word of God is the last court of appeal. The Word of God gives clear evidence that Christ will come before the millennium.

The knowledge of this fact then makes our hope imperial. The belief in the possibility of church success and unparallelled righteousness as the fruit of her service robs Jesus Christ of His imperial claims. He not only claims the right of imperial rule, but the predicted portrayal of existing conditions makes His imperial rule imperative. The Church faces problems of such magnitude as to call for the efforts of a super-man. That man is found in the person of Jesus Christ. Only under the direct and personal management of Jesus Christ can the hosts of righteousness ever expect to conquer the world. The nations have been overtaken in entanglements that well-nigh threaten to exterminate the established order. Deliverance can be obtained only through the wielding of an

Foregleams of an Imperial Hope

imperial sceptre by a perfect individual. This sceptre and individual are found in Jesus Christ. Under His leadership the mismanagement of nations will become obsolete. The existence of the social order is threatened, and its only hope is that of an impartial court of justice and a righteous judge. This court and judge are found in the economy of the new theocracy: the Kingdom of Christ! The fiendish devastation now being wrought in the world, and the presence of a mock imperialism that jeopardizes humanity, accelerates our desire for the coming of an advocate of justice and so, the "blessed hope" of the apostolic age has become the "imperial hope" of the apostate age!

III

THE BRIDAL AND THE IMPERIAL EVENTS

THUS far in our discussion we have alluded to the Scriptures that mention the second coming without attempting to differentiate between the two aspects that shall be characteristic of the event. Many have been greatly confused by the apparent contradiction, and have wondered how it could be possible for a reconciliation to be effected between them. In some of the Scriptural material we find allusions to a time of great rejoicing, and in others to a time of awful tribulation and divine judgment; in some places it is a message of comfort (1 Thess. 4:16-17), and in others it is a declaration of coming flaming vengeance (2 Thess. 1:7-10). This, upon examination, is found to be not a matter of discrepancy but a very clearly defined description of the two aspects that shall attend the initiation and the consummation of the Parousia. The first act will be the appearance of Jesus, in the air, in order to

The Two Aspects of the Parousia

remove from the world His waiting and watching Church. The Church has always stood as the Bride of Christ. The ultimate visible union of that Bride with the heavenly Bridegroom has been recognized as one of the chief glories of the Christian faith. This great union is effected when Jesus appears in the air, and following His appearance and the removal of the Church from the world, it will be formally celebrated in the heavens above, and the Marriage Supper of the Lamb will climax the mystery of the ages, "which is Christ in you the hope of glory." This appearance of Christ for the Church is properly the bridal event. It is many times called the manifestation of Christ. In the other event, Christ the King will come with His previously translated saints in order to mete out judgment upon the ungodly and to establish the permanent kingdom of righteousness upon the earth. This is the imperial event. In the first instance He will not touch the earth, but will call to His bride from the air, and she, being ready, will respond to His call by rising to meet Him. In the second instance, He will come down to the earth, attended by His train of redeemed saints, and setting His foot upon the Mount of Olives, will inaugurate and

establish His imperial rule. These two events constitute the fulfillment of second coming predictions.

The first manifestation, the bridal event, is sometimes called "the rapture." It means "to be caught up." The Church will be "caught up" when Christ comes. Some scholars might here be inclined to suggest a glaring contradiction between this statement and the burden of the previous chapter. There it was stated that the spiritual resources of the Church would be of a negligible character in combating the giant forces of unrighteousness; whereas, this chapter tells about the Church being caught up to meet her Bridegroom in the air. These statements are not contradictory. There is an external or visible Church which, while it receives due recognition from the material powers of the universe, fails to establish its right of exclusory infallibility; and so while the organization may be the accepted religious criterion of the world, it is by no means, in the aggregate, the select dispenser of the absolute knowledge of divine things. In this organization there will be many indi-

The Bridal Event, or Rapture (John 14:3; Matt. 25:10; Acts 15:14; 1 Thess. 4:14–17, 5:1–6; 2 Thess. 2:1–2; Heb. 9:28; Rev. 2:10; Isa. 26:20–21; Zeph. 2:1–3)

viduals who will represent the true light of divine grace, but as an organization it can make no such sweeping claims. This organization, previous to the time of the coming of Christ, will be absorbed in much material speculation and spiritual condemnation, "having a form of godliness, but denying the power thereof." The visible Church will be characterized by apostate practices, but within the confines of this organization there will exist a company of believers who remain loyal to the true faith. They will be possessors as well as professors of the life of Christ. This body of true believers will be found in all religious denominations. No certain sect will have been able to monopolize the loyal ones. In various organizations these people will be watching for the appearance of the Christ, and when He calls they will hear Him. (See Heb. 9:28.) He will not touch the earth at this time. He will not judge the nations. He will not establish His throne. He will merely receive His waiting Church unto eternal glory. This event will be the complement of 1 Thess. 4:16-18. The true Church will be drawn from the false Church, and glory will be the eternal heritage of the chosen saints. This is the act for which we

should all be ready. We might be masters in theology and past masters in eschatology; our knowledge of prophetic fulfillment might be phenomenal and yet, if we failed to grasp the importance of preparedness for this event, our investigation would only redound to our own keen and awful disappointment. Participation in the bridal event should be the goal of every Gentile mortal. God's great plan for the world made provision for the ingathering of a Gentile host who should be the heirs with Israel in the day of glory. (See Acts 15 : 14.) The bridal event is the blessed hope of Paul, Peter, James, John, and all true Christendom forevermore. Only as we are ready for this event can we expect to have a part in the imperial event which follows it.

The other manifestation, the imperial event, is called the "revelation." It will occur after the "rapture," after the great tribulation period, and immediately prior to the millennium. At that time He will come to the earth accompanied by those saints who were previously translated. He will immediately subjugate the nations of

The Imperial Event, or Revelation (Matt. 24:30; Luke 21:27–31; Acts 1:11; Rom. 8:18–23; Col. 3:4; 1 Thess. 3:13; 2 Thess. 1:7–10; Jude 14; Rev. 1:7; Job 19:25)

the world. He will paralyze the power of the Antichrist and his prophet; He will conquer the devil, and will cause all systems of government and society to be placed in the refining pot of Almighty God. All systems that have been antagonistic to the plan of God will receive severe condemnation. All nations and kingdoms will be brought to judgment before the King of kings. The world will be shaken with a realization of the sovereignty of God, and theocracy will again become the governmental order of humanity. It will be a day of reckoning. It will be the institution of the terrible day of Jesus Christ. It will mark the beginning of new things. It will be the long desired moment of divine adjudication upon the transgressions of mankind. It will be the revelation of Jesus Christ with His saints. Christ, the Saviour of men, will become the imperial sovereign of the world, and every kindred, and tribe, and tongue, will swear Him allegiance! Note again the two phases of the Parousia. The rapture will be the moment of the appearance of Christ for His saints, and will occur before the great tribulation. The revelation will be the moment of the appearance of Christ with His saints, and will occur after the tribula-

tion. Hence, we see that the second coming consists of two great phenomena; each marked by a significant action, and both actions having a vital effect upon the affairs of this world.

This division of the second coming into two phases is not the work of any system of theology, but is the result of the carefully laid Bible program. The Old Testament abounds with numerous references appertaining to the establishment of the ultimate kingdom of God; the rebuilding of Zion, and the foundation of David's throne. The material glory is especially emphasized. Those world-wide prophecies of Jewish dominion are interwoven with the sublime predictions of an imperial Christ.

In the New Testament we find that the emphasis is placed upon the hope of the "rapture." The spiritual phase of the Parousia is made the more important hope. The two hopes run parallel; in the New Testament we find the "blessed" hope, and in the Old Testament we find the "imperial" hope. The "blessed" hope is distinctly the hope of the Church; while the "imperial" hope is the great hope of the material and political world.

IV

THE JUSTIFICATION OF IMPERIALISM

THE human family, in Biblical usage, is divided into three parts: the Jew, the Gentile, and the Church of Christ. A correct knowledge of prophecy cannot be obtained without strictly observing the points of difference that exist between these divisions. Prophecy that deals with the Jew must have its complement in Jewish fulfillment. Gentile prophecy demands Gentile fulfillment. Likewise, Christian Church prophecies must be realized by Christian Church fulfillment. A general massing of prophecy under one head, with a vague expectation of promiscuous fulfillment, regardless of Jewish consciousness, Gentile barbarism, or Christian ideals, is a travesty upon interpretation. It is neither logical nor Scriptural. It savours more of grammar school superficiality than scholarly research. And yet such conclusions are

The Necessity of the Division (1 Cor. 10:32)

widely accepted by many reputable scholars. It has become habitual for us to trample under foot unmistakable lines of fundamental knowledge in our eagerness to formulate a desired dogma. At this very point many errors have been made. Scholars who are most discriminating in other matters fail absolutely to differentiate between Jewish, Gentile, and Christian prophecies. The total and unconditional elimination of the Hebrew from this dispensation and subsequent dispensations is one of the results of this fatal error. Because of Gentile appropriation of Jewish promises, the Jew is outlawed and maligned; while the ancient covenant made with Abraham becomes overwhelmingly discounted, if not actually annulled. If the Old Testament prophecies of worldly splendour, Palestinean restoration, international sovereignty, and priestly consciousness, that refer specifically to the Renaissance of Jewish glory, are to be nullified in their scope by Christian Church appropriation, then, upon what basis can the Christian Church be assured of her own heavenly hope? This is not mere conjecture—this is sound logic! If the Jew was led along treacherous ways by a false and a malicious hope, and if the prophecies that

are indisputably and distinctly forceful in their demand for Jewish fulfillment can be claimed for Gentile or Christian fulfillment, then our entire system of Biblical interpretation is at fault. Our system will not warrant serious consideration; and eschatology becomes an unreliable vagary. If the commonly accepted laws of association and contrast are carelessly disregarded when applied to God's Word, then we have no way of determining the substance of that Word. If God took advantage of the credulity of the Israelitish people, and caused them to place their confidence in a phantom hope, that the Gentile Christian might profit by their gullibility, then the entire structure of the Christian organism is based upon deception! If the pronounced declarations of Jewish splendour, predominance, and ultimate triumph, were voiced by the seers of old in response to the promptings of a cunning god who would sacrifice fairness and verity in order to gain his end, then that god is unworthy of our serious adoration and deep worship! Ashtaroth and Bel could have done as well as that! The Persian Mithras did better than that! I am not impugning the motives of scholars who are inclined to thus interpret

the Old Testament; neither am I vilifying the character of the Almighty. I am stating facts. I am trying to coördinate a certain current theology with certain Old Testament prophecies, and I find that such a coördination would wreck the Christian faith, and our conception of God. When human theology and Divine activity conflict, then a reckoning is imperative. God promised Israel matchless splendour, universal suzerainty, united power, and Messianic glory (Zech. 8:20-23; Jer. 3:17-18; Isa. 24:23; Dan. 2:44-45). Highly endorsed theology diverts these promises from the Israelitish people to the Christian Church, weakening their authoritative requirements by the weapon of figurative interpretation. This is criminal. It is open contradiction of God's superior and infinite wisdom. God declared that the heritage of Israel would be matchless splendour, universal suzerainty, united power, and Messianic glory; and consequently, if the promises of God are of any value in our theological calculations, this heritage will some day be realized. The fact is unalterable. It must be so. An appropriation of these claims for the Church of Christ is nothing short of open robbery.

Admittedly, there are portions of the

Bible that demand figurative interpretation.

The Object of Prophecy (Ezek. 37:1–28; Isa. 11:1–16, 60:1–22)

This we do not deny; rather, we strongly support it. It was written by orientals, and oriental imagery was largely employed in the formation of the sacred truths. The eastern mind understood the use of the parable, and naturally the parable occupies a unique position in their Book of books. This method of writing permeates all portions of the Bible, from the battle hymn of praise to the more solemn and weightier prophecies. There are many prophecies that cannot be held down to the actual literal fulfillment. But whether actual or figurative in their ultimate completion, the object of the prophecy will always remain the same. The object cannot change. This law is generally conceded by students, but not always observed. The object of Jewish prophecy is the Jew and the Jewish order. The object of Gentile prophecy is the Gentile and the Gentile order. The object of Church prophecy is the Christian Church and the ecclesiastical program. The object of prophecy might be named through open statement, veiled allegory, or common figure, yet its identification would not suffer.

For instance, note the picture in Ezekiel, chapter thirty-seven. We read of the vision of the valley of dry bones. The picture is conveyed to our minds through the figure of bones and their resurrection. No one would press this account to its literal fulfillment by insisting that the actual bones received actual breath. It is all a figure pointing to the object of the prophecy. That object is Israel. The entire chapter then is an illustration, by figure, of the ultimate resurrection of Israel from among the nations and the uniting of the two branches, Judah and Israel. The employment of the figure does not impair the knowledge of the object. Rather, it enhances it by fixing it indelibly in our minds through the dramatic picture. In other places we find references to this same event, but the language is direct. There are also other picture scenes besides the one in Ezekiel. The important factor is the object presented, rather than the style of representation. To whom, or to what does the prophecy point? That is the supreme question. The object is primary and fundamental; the style is secondary.

The assumption that all prophecy has for its goal the majestic activities of the Christian Church, even though greatly believed,

is an unwarrantable claim. While we distinctly recognize the peculiar part that is to be played by the Christian Church in the final climaxing of righteousness, yet we also steadfastly affirm that the Christian Church is by no means the center of all prophecy. Paul draws a line between the three divisions of the human family, giving distinct mention to the Jew, the Gentile, and the Church of Christ. There is a wide difference between these three departments; not merely because of the Pauline statement, but also in the light of innumerable other passages that otherwise would be irreconcilable. The Jewish origin, characteristics and destiny are of a different nature than either the Gentile or the Christian. This being so it becomes quite necessary to follow their prophecies according to their own racial peculiarities and national aspirations. The Jewish beginning was marked by the Abrahamic pilgrimage from Chaldea to the Land of Promise. That beginning was based upon a covenant which was of eternal duration and which included, in its operation, all members of the family of Abraham, forever and ever. The Jew therefore is primarily

The Jewish Division
(Gen. 12:1–7, 17:7–8; Rom. 10:12–13, 11:1–30)

the child of covenant, chosen by Jehovah and heir to glory and blessing by right of birth. His sphere is earthly, and his final inheritance is earthly.

The Christian Church comprises those who, either Jewish or Gentile, have accepted Jesus Christ as Saviour, and by consequence of that acceptance have been brought into the realm of the new covenant. This covenant also contains promises of glory and blessing, not by right of physical birth and lofty ancestral relationships, but by right of the spiritual, or new birth (John 3:3). The sphere of the Christian is heavenly; and his final inheritance is heaven. The points of contrast between the Jew and the Christian are therefore quite evident. Their entire origin, state, and destiny are characterized by startling contrast. One begins with Abraham; the other with Christ. One depends upon generation, or human birth; the other upon regeneration, or divine birth. One's hope is earthly; the other's hope heavenly. Such contrast demands consideration in the disposal of prophecy.

The Church Division (Acts 13:46, 15:13–16; Rom. 12:4–5; 1 Cor. 12:12–13; Eph. 1:22–23, 3:6, 5:21–23; Phil. 3:20; Col. 1:24–27)

The Gentiles are the great unclassified

group, being neither Jewish nor Christian. They are the flotsam and jetsam of humanity, possessing neither hope by law nor hope by grace; having neither a covenant of ancestry, nor a covenant of virtue. Under the awful crushing dominion of sin, they are alienated from God through their own wicked works. They are strangers from the covenants of promise, "having no hope and without God in the world." They can expect no quarter in the time of judgment, for they have voluntarily remained in the outcast group. Their lot is not absolutely hopeless, for they can instantly step from the Gentile division into the Christian division, and thereby receive clemency. But, so long as they remain Gentile, they are reckoned as outcast. The Bible contains prophecies concerning the Gentiles; and consequently, the knowledge of the Gentile division in the human family necessitates its consideration in prophetic investigation. It would be quite unreasonable to attempt to fasten a Gentile prophecy upon a child of promise; and so we must keep each prophecy in its respective channel. We must differentiate between Jewish, Gentile, and

The Gentile Division
(Gen. 10:5; Matt. 6:32; Rom. 1:21; 1 Cor. 12:2; 1 Thess. 4:5)

Christian prophecies. We must, by no means, become guilty of utilizing a Jewish prophecy for Christian aims. The Jew is a Jew. The Christian is a Christian. The Gentile is a Gentile. The Word of God recognizes these three divisions in the human family, and in the building of the structure of prophecy it acknowledges them accordingly.

The Justification

Because of this fact—the fact that the Old Testament Jewish prophecies are in force now, to be fulfilled according to the requirements of the Jewish economy—we are completely justified in looking for the establishment of the literal Kingdom of God upon earth, and the inauguration of the imperial reign of Jesus Christ. The prophetic evidence of the ancient books would be totally wasted if their fulfillment were to be nullified. Upon the basis of sound discrimination of race—in character and in prophecy; also, upon the basis of an unalterable divine program for the world, we are justified in our hope for an imperial Christ, who shall reign over all the nations of the world.

V

THE JEW AND THE IMPERIAL MESSIAH

THE Jew! What a picture the name brings to our minds. Unsearchable riches of deity, buried deep in the heart. Lines of racial pride unobliterated after centuries of hostile antagonism! Indomitable courage and daring in the face of malignant oppression. To know the Jew is to know God. To understand the Jew is to understand God. Not that the Jew is the embodiment of Jehovah; not that he possesses the divine characteristics and attributes; not that he is a holy being; but rather, that in his inner consciousness, in his unspoken manhood and unfathomable soul, there lies the germinal secret of true worship and undying loyalty. He is the sovereign sufferer! He is the tragedy of glory! He is the ever living declaration of the fact of the existence and faithfulness of Jehovah. He is the mystery of the ages.

The Jew

He is the proof of eternity. He is the barometer of God, and the silent spokesman of the coming ages. He is the cloud by day and the pillar of fire by night. Mutely and unerringly he points to the movements of God. He is pointing to-day, with irresistible persuasion, to the soon coming of Jesus Christ.

The Jewish national existence began in 1921 B. C. At that time God called Abram out of Ur of Chaldee, into the land of promise. Responsive to this call, Abraham obeyed, even though it entailed much suffering and hardship. He was an old man, had large possessions, and a migration into a strange and wild country did not carry with it dreams of ease and comfort. Coincident with the call, God established the covenant which insured Abraham's safety in the new country, future greatness, and perpetual ownership. The land into which he went was granted by Jehovah, and with the grant there was established eternal possession, for himself while he lived, and then to his heirs after him. At that time the aged man had no children, and as his wife Sarah was considered barren, the likelihood of heirs was

God's Call to Abraham and the Establishment of the Covenant (Gen. 12:1–7, 13:14–17, 15:18, 17:8)

naturally improbable. Apparently, however, natural limitations held no power over the faithful Abraham; his indomitable belief in the Almighty knew no human bounds. He believed God. He believed that God would be true to His promise and he believed that an heir would be raised up to take his place after him. And so he disposed of his Chaldean possessions and set out upon his new and perilous undertaking. From the outset, the way was fraught with difficulties. Civil strife between his servants and the servants of Lot; battles with the inhabitants of the land; and troubles resulting from his own deception regarding the status of Sarah, his wife, all contributed to make his journey a matter of great hardship. A less resolute character would have abandoned the undertaking, and would have sought refuge again in the land of Chaldea, preferring the comforts and habits of a lifetime to an errant pilgrimage in search of an apparent mirage, called the Land of Promise. But Abraham was not moved by these desires. He probably longed for certain former Chaldean privileges, but these long-

God's Promise to Isaac (Gen. 26: 1–5)

God's Promise to Jacob (Gen. 28: 1–15, 35: 10–11)

ings were not strong enough to contest the right of God's reaffirmation concerning his heritage. Constantly, while Abraham travelled through the country, did God confirm the previously made covenant. This constant reiteration made belief imperative, and so Abraham pressed on. His daily inspiration was the voice of God, and that voice kept saying, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." This promise was later repeated to Isaac, and subsequently to Jacob.

The Land of Palestine (Num. 34:1–29; Deut. 11:24, 34:1–4, 11:12; Ex. 23:31; Lev. 25:23; Josh. 1:2–6)

The land of Palestine is not a great tract in point of size. It is smaller than the state of Massachusetts; is about one hundred and forty miles long and forty miles wide. It is bounded on the north by the mountain ranges of Lebanon; on the south by the desert of Sinai; on the east by the river Jordan and the Dead Sea; and on the west by the Mediterranean. In matter of size the land is unimportant, but in the matter of divine valuation its worth cannot be computed in terms of monetary parlance. It is the

cherished possession of God. His eye is upon it from the beginning of the year until the end thereof. It is never removed from His thought. No blessings that occur within its boundaries pass unnoticed. No tragedies that are enacted upon its soil remain unatoned. It is the land of wonder and beauty; it is the land of plentiful riches; it is the land of the Jew; it is the land of God!

The Everlasting Compact

This land, so dear to the heart of Jehovah, was definitely deeded to Abraham and to his heirs forever. It was always to remain in his possession. It was not to be bought nor sold as a chattel of barter, but was to exist as a permanently established token of covenant relationship between the Jew and his God. This links the Jewish people with Palestine as long as perfect covenants last, and as long as the covenant-making God exists. The Jew and Palestine. Palestine and the Jew. The terms are inseparable.

The Initial Stages of the Jewish National Development

Following the days of Abraham the history of the people of the land reads like fiction. The birth of Isaac and his continuation of the Abrahamic covenant belief. The renowned pertinacity of Jacob,

and the formation of the twelve tribes of Israel. The vicissitudes of these tribes in their nomadic life, and their ultimate development into a commonwealth are all replete with instances of manifested divine leadership. Their deliverance from the oppression of the Egyptian Pharaoh, and the rise of the Mosaic order, are matters that still demand the attention and interest of the world. The ravages and dangers of the wilderness experiences could not annihilate them. They were the children of promise. They were the children of God.

Under the period of the judges, their eccentric practises and religious pretensions became known to the neighbouring countries. Their fame spread far abroad. Their mysterious ark of the covenant, the wonderful cloud and fire, their traditions concerning the durability of raiment, and the new triumphant battle chant, all united in proclaiming the peculiarity of the people to the surrounding Gentile powers. Their manner of living, their strange laws of government and sanitation, and their unusual religious observances placed a mark of distinction upon them. They became a separated people. The Jews,

The Rejection of Theocracy (Hos. 13:11)

realizing this separation, chafed under it, and determined to remove the barrier, so that they could be placed upon an equal footing with other nations. They believed that the irksome bonds and the odium that stigmatized them could be removed through a drastic change in their form of government; and so, in accordance with this belief, they rejected the theocracy and indorsed the monarchy. The contemporaneous nations had kings, and so Israel took a king. The immediate leadership of Jehovah was spurned, in order to vest a man with the regal prerogatives. Their mistake is clearly manifest.

The Kingdom Under David and Solomon and the Revolt of Jeroboam

The kingdom under David was highly successful. The prosperity experienced under his reign seemed to warrant the wisdom of the Israelitish choice. His son Solomon, taking up the sceptre where David left off, spread broadcast the glory and fame of the Jewish commonwealth. The social grandeur and the extravagance of his court were matters of great repute. His wisdom penetrated the land of the east, and royalty marvelled at his magnificence. The pomp and splendour, the purple and gold, the music and pleasure

lavished upon his throne beggar description. But a pampered royalty invariably engenders national dissatisfaction. The burden of Solomon's illustrious court was borne by the common people. The cost of the brilliant throne had to be met, and recourse to the public coffers was obtained through excessive taxation. Excessive taxation invariably results in insurrection. The spirit of insurrection made itself felt even during the days of Solomon's power, but in so far as was possible, officialdom silenced its ominous threats. But the court censorship was not powerful enough to stem the rising tide of rebellion. The wanton extravagance, the hereditary monarchy which was especially foreign to the spirit of ancient Israel, and the growing preponderance of Judah were matters that incited the jealousy and contempt of the powerful tribe of Ephraim. Jeroboam, an Ephraimite, who because of his unusual ability had been early recognized in Solomon's reign, and who had been appointed commissioner for the house of Joseph, used his influence and position against the king. Because of this act of insubordination Solomon sought to kill him, but Jeroboam defeated the purpose of the king by fleeing

into Egypt. There he remained until after the death of Solomon, and the accession of Rehoboam. While Rehoboam's conference at Shechem was in session, and during his subsequent declaration of a policy of continued despotism, Jeroboam remained in readiness to champion the cause of the common people. He stood, with lighted torch, ready to inflame the passions of the oppressed people. The popular contempt for Rehoboam and his plan for heavier taxation became immediately manifest. An uprising occurred at Shechem, which was the direct result of the working of Jeroboam's program. By popular choice he was called upon to lead the ten tribes in a revolt against the newly instituted Rehoboam despotism. The inflamed passions of an oppressed people developed into fever heat, and resulted in a severance of the bonds of Israelitish brotherhood.

The ten tribes under Jeroboam established the Northern Kingdom, commonly termed Israel, with the first capital at Shechem, but later at Tirzah, and finally at Samaria. After years of oppression, just as keen and violent as that which formerly led them on into insurrection, they

The Ten Lost Tribes of Israel

were brought face to face with their great catastrophe. In 722 B. C., they were taken captive by Shalmaneser of Assyria, where for a time they existed as an identified people, but subsequently they became wholly absorbed by the nations. Their assimilation was complete. They are now called the "lost tribes of the house of Israel." Many attempts have been made to unearth them, and some modern Bible students have tried to force the Israelitish identification mark upon some well-known race, but thus far these alleged discoveries have proven nothing. The tribes are still lost. An entire nation absorbed by the sea of humanity, and yet the knowledge that some day that nation is going to reappear upon the horizon of national destinies, is one of the wonders of Bible prophecy. The Word of God distinctly shows that the day is coming when the house of Judah and the house of Israel shall walk together; and under the ministrations of a reunited Israel, all the world shall be blessed (Jer. 3:17-18; Ezek. 37:16-22).

At the revolt of Jeroboam, the tribe of Judah and a portion of the tribe of Benjamin remained loyal to Rehoboam. They continued their seat of government at Jerusalem, and because of their geographical

situation and tribal combination, were called the Southern Kingdom, or Judah. Their history is not unlike that of the Northern Kingdom. It was disgraced by idolatry, unwise leadership, and kingly oppression. In 586 B. C., they were taken captive by Nebuchadnezzar of Babylon, in which country they remained for approximately seventy years. Nearing the close of this period there were several sporadic attempts to renew national consciousness, but not until about 522 B. C., under Zerubbabel, was the return from captivity actually brought about. Their power as a nation had, however, become stagnant, and with the exception of the uprising under Judas Maccabæus in 168 B. C., was marked by no special demonstration of activity. This uprising, under Judas, was the result of the cruel oppression of Antiochus Epiphanes IV, the Syrian. His hatred for Jews and Jewish rights assumed diabolical proportions, and so incensed the heart of the nation, and of Judas, that an insurrection was formed for the purpose of proclaiming Jewish independence. This insurrection, however, was unsuccessful, and from that time

The Tribes of Judah and Benjamin

The Return from Babylonian Captivity

they have existed as a conquered and vassal people; so known and so treated by all men. They have become the butt of ridicule and the personification of contempt.

The Destruction of Jerusalem

Their complete expulsion from Jerusalem was brought about in 70 A. D., when Titus, the Roman, sacked the Holy City and pillaged the consecrated temple. The horror and ruthlessness of that invasion, the plunder and rapine, are but some of the unpardonable and unforgettable crimes of Gentile transgression of Jewish rights. Profane history blushes at the infamy of the act, while sacred history bows the head in the awfulness of abject silence. The Jews were mercilessly thrown out into an hostile world; to live, or to die, but rather to die! No nation cared for them. No nation wanted them. They became wanderers, and as wanderers their journeys carried them into the four corners of the world. As no nation wanted them, they went to all nations.

From the moment of the destruction of Jerusalem to the present day of colossal civilization their lot has been insufferable. Rome sold 97,000 into slavery. France buried them alive, and in the twelfth century

banished them from the country. Spain sent them to sea in rotten ships, and drove 800,000 of them from her boundaries. England banished them in the seventh century. Russia shot them down in the street like dogs, and exposed their carcasses like so much beef. Other acts of violence and hatred could be mentioned. History is full of them. The Jewish tragedy is the dark page in the world's history. It is true that other nations have suffered hardship and banishment; that other nations have been maltreated and oppressed. But in the case of the other nations, there can usually be found some provocation or contingency that would warrant antagonism, other than the mere fact of existence. Possibly they were in the way of some aggressive neighbour. Possibly their customs were odious and repulsive to contiguous states. Possibly they were placed by chance in the road of ambitious and aggrandizing kingdoms, and in a moment of warlike frenzy were mistreated. But with the Jew it is different. He is maligned because he is alive. As a living being he possesses qualities that could commend themselves to the most exacting of masters. His intelligence is high, his loyalty

The Tragedy of the Undeserved Hatred

is above reproach, his home life is ideal, and his religious instincts are of permanent duration. He makes a good citizen in a republic or in a monarchy. His business acumen is far above the average, and as an organizer he takes second place with none. If he were not a Jew he would be desirable. Because he is a Jew he is undesirable. He is hated because he is alive. Such has been the Gentile attitude since the fall of Jerusalem. Pursuant to this policy of hatred, the nations have unofficially adopted a course of action that, in the nature of things, would ultimate in complete Jewish extinction. For two thousand years this course has been in operation, and for two thousand years the Jew has been the object of this course. But alas, extermination has been impossible. Sometimes it seems that extermination would have been preferable to the unspeakable torture to which he has been subjected. Immediate extermination would have been easier than such prolonged agony. But be it distinctly understood that the failure to exterminate was not brought about because of Gentile relaxation of oppression. The Jew does not exist to-day because the Gentile has learned to desire him. The Jew exists in spite of the Gentile.

The glory of Israelitish tragedy lies in this fact: that no matter how keen the suffering, no matter how awful the hatred, no matter how cruel the oppression, the Jew thrives under it. In spite of the intense hostility nurtured by two thousand years of continued acceleration of hatred, the Jew exists to-day as an immovable force in the world. He has been able to live above the indescribable Gentile antagonism, and instead of weakening during the process, he has grown steadily stronger and stronger, until to-day the child of Abraham occupies a position of enviable international importance. He is the dictator of destinies and the son of victory!

Being desired by no nation he went to all nations. He could not be permanently rebuffed. One or two centuries of national banishment only served to increase his determination to make that nation his headquarters. Consequently, we find him in every important nation, and city, and town, and village in the world; and wherever we find him, he remains forever, the eternal Jew! To-day, the Jew is everywhere. To-day, the Jew is everything. He can and he does fill every position in the

The Versatility of the Jew

calendar of human occupations. He can loan billions of dollars to bankrupt kings, or he can pick rags from the gutter. He can grapple with the merchant princes in London, New York, and Paris, or he can till the soil in Poland and Roumania. He can sit in the chair of state and receive the plaudits of millions, or he can be cursed and hated in the ranks of the mediocre. He can work in the bourse, or in the Ghetto. His versatility is phenomenal; he is the apotheosis of universalism. He can live everywhere and he can do anything! Name another race like that! He speaks all languages and he knows all men! He is the master polyglot! He is the great human riddle; hated by men, and beloved by God!

The Indestructible Jew

Bear in mind that he was the object of a concerted attack of virulence that was to result in absolute annihilation. The obvious effect of this attack is that he is placed in the most conspicuous place among those nations that were bent upon his destruction! He began as the servant, the refugee, and the outcast; he is now the master, the banker, the merchant, and the statesman! Is it not a conspicuous fact that the Jew is represented upon the side of all

arms in the great World War? With 350,000 under the Czar; 250,000 fighting for France; 170,000 fighting for Austria; 50,000 for Germany, and 20,000 for Great Britain (statistics of 1916), after two thousand years of acrimonious contempt by all nations: is it any wonder that we say to understand the Jew is to understand God? He, like God, seems to be indestructible.

The World-Wide Jewish Power

Not only in the ranks does the Israelite find representation. Among the Lords who manage the financial, economic, and strategic departments, upon both sides, he is numbered among the staff. The head of the British Finance Committee, who came to America in order to complete negotiations for the Allied Loan, was Baron Reading, a Jew. The management of the entire railway system of Austria, during the first three years of the war, at least, was under the control of Herr Ballin, a Jew. Ballin was also master of the great Hamburg-American Steamship Company—that wonderful merchant fleet that did far more to establish Germany's name in the world than all the perfectly equipped Prussian or Bavarian guards. The Grand Officer of the French Legion of Honour is General Hey-

mann, a Jew. The Supreme Military Commander in Turkey is Enver Bey, a Jew. The Foreign Minister in Italy, who helped to persuade the King to cast his lot with the Entente Allies, is Baron Sonnino, a Jew. Seated upon the bench of the highest judicial court in the United States of America is Louis Brandeis, a Jew. Among the neutral powers the Jew also is prominent in the solution of the world puzzle. Synonymous with colossal wealth and royal patronage do we find the name Rothschild, a Jew; and the family that bears that name has held, for many years, the privilege of being the wealthiest family in the world. We could go on and mention Morgenthau, Schiff, Steiner, Zangwill and others, ad infinitum, but the effort would be unnecessary. The Jewish position to-day is common knowledge.

The Jew has arrived, and his position among the nations is secure. Already a Jewish Congress is being planned; and a program of Jewish rights has been drafted, including among other things, the guarantee of a state in Palestine and equal privilege with other nations. The Jew stands ready to back up these demands, not

The Jewish Awakening

with armed force, but with the irresistible pressure of Jewish wealth and Jewish personality! Both are indispensable. The removal of either from the capitals of the world would bankrupt civilization. The Jew is beginning to realize this worth. He is insisting upon recognition. He is not asking for much. He is not begging for a place in the sun. In the face of all the contumely that has been heaped upon him, and in the face of his matchless gifts to humanity, his demands are pitiful. He asks for a parcel of land, smaller than the state of Massachusetts, and far removed from the teeming capitals of the great empires. He asks for a guarantee of just rights. He asks for a home that he can call his own. He asks for Palestine and common decent treatment; that is all. No, that is not quite all. The present attitude of the nations seems to suggest that he will get it. For the program of the Allies carries with it the promise of Great Britain that Palestine will be granted to the Jews, and inasmuch as the flag of Britain now waves over the city of David, this promise is profoundly significant.

We said that the Jew pointed to the soon coming of Jesus Christ. He does. Long before the Jew ever had an idea that he

would be thrust out of the homeland, God, through the prophets of old, foretold the event. He went farther than that. He also said that the land would be trodden under foot by the Gentiles until the time of the end. At the time of the end, He said that the Jew would return to Palestine, rebuild the tabernacle of David, and cause Jerusalem to again shine in her former splendour. There is no doubt about this prophecy. The Old Testament is filled with pictures of the Jewish restoration, and the renaissance of Palestinean magnificence. The picture is the picture of the ancient prophets. It is a violation of reason and a transgression of the laws of prophecy to claim that these promises of Zionistic glory refer to the brilliance of church power. The Church is a Christian institution. Zion is a Jewish institution. The Church and Zion are not synonymous terms. There is a sense in which the ministrations of the Christian Church can be compared with the glories of

The Return to Palestine and the Restoration of the Former Glory
(Lev. 26:42, 44, 45; Deut. 4:31, 30:3–9; Isa. 9:6–7, 11:1–16, 27:12–13, 43:4–6, 60:1–22, 62:1–12, 65:17–25, 66:19–24; Jer. 16:14–16, 23:3–8, 30:1–24, 32:37–42, 33:1–26; Ezek. 39:27–29; Isa. 2:2–4; Hos. 1:10–11, 3:3–5; Amos 9:11–15; Micah 4:1–8)

Zion, but this comparison does not nullify the demands for a literal fulfillment. These prophecies are literal. They refer to the restoration of Israel as a nation. They are not figurative. Ezekiel's vision employs a figure, but the object portrayed is an actual occurrence. In Jeremiah, God swears by creation that this restoration will be accomplished (Jer. 33:25-26). Hosea declares that it will occur in the last days.

The Significance of the Jewish Awakening

This being so, what are we then to assume in the light of present-day developments? If God declares that Israel shall return to Palestine in the last days, and if we can already witness the inchoate movements of that return, then we are perfectly correct in our assumption that these are the last days. Coincident with the Jewish restoration in the last days, there is also to be the manifestation of Israel's righteous king: "And in that day shall there be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." That king is to be Jesus Christ. Christ is to assume authority over the nations and is to rule with a rod of iron. The throne of David is to be revived and the Saviour of

the world is to become the King of kings, and the Lord of lords. This will be the manifestation of the Christ in imperial grandeur. In Chapter III we determined the difference between the imperial and the bridal events; deciding that Christ would return for His bride before He revealed Himself to the world as sovereign. Therefore, if we are already witnessing developments that anticipate His imperialism, the time of His appearance in the air for His waiting bride is clearly imminent.

VI

THE ANTICHRIST AND THE TEN KINGDOM COALITION

THIS subject brings us face to face with one of the most startling revelations in the Word of God. A knowledge concerning it will revolutionize preconceived notions of sociology and political economy. The current theology of postmillennial extraction and the Biblical picture of the Antichrist will not harmonize. The Antichrist does not fit into the scheme of ecclesiastical dominance. The Antichrist does not conform to the rigid requirements of postmillennial perspective, and its inevitable corollary, a victorious Church. The theological optimism that evades undesirable knowledge by a jaunty nonchalance is insufficient to cope with the astounding developments that will materialize in the near future. Prophecy is not a thing that can be tossed aside because it is not conformable to our system of interpretation. Bible prophecy presents an account of the coming Antichrist and portrays his activities

The Current Belief and the Prophetic Program

in such vivid style as to silence forever the voices of all scholars that would decry his ultimate existence. A denial of the picture is merely an open confession of ignorance. An issue so stupendous and so overwhelmingly important to the existent race at the time of its manifestation cannot successfully be ignored without serious consequences. If the Bible depicts such an account of the mystical Antichrist, and if we openly neglect it because of its unpalatable features, we become guilty of a malicious concealment of truth.

The Antithesis of Jesus Christ (1 John 2:18; 2 Thess. 2:1-3; Dan. 2:43-44)

The Bible tells us about the Antichrist. It says that he is the embodiment of all that is lawless and evil; the personification of iniquity and the incarnation of blasphemy. His malicious activities will culminate in a reign of chaos and lawlessness. He will devastate the universe and corrupt humanity. He will cause righteousness to be a luxury. He will institute a reign of terror, unparallelled by past history, regarding neither man, nor tradition, nor precedent, nor law. He will be the direct antithesis of Jesus Christ. As Jesus was the representative, in person, of the cumulative forces of heaven and deity,

so will the Antichrist be the representative, in person, of the cumulative forces of Satan and hell. Jesus Christ was super-man, His powers of superior distinction being powers of righteousness. The Antichrist will be a super-man, his powers of distinction being powers of unrighteousness. The Christ was the Masterpiece of God. The Antichrist will be the masterpiece of Satan. One was profoundly divine. The other will be confessedly and shamelessly diabolical. And as Jesus was unquestionably literal, the Antichrist will be literal also.

The Antichrist and the Imperial Reign of Jesus Christ (2 Thess. 2:1–3; Dan. 2:43–45)

There are several unmistakable facts connected with the revelation of this marvellous personage that glowingly illuminate God's plan in connection with the final establishment of the Kingdom of Christ. The first is that the coming of the Antichrist and the coming of Christ are inseparable events. They are connected in such a way that it is impossible to ignore the association. Scriptural information is clear upon the point that the coming of the Antichrist will precede the day of divine coronation. Before the imperial Kingdom receives its actual commission of rule, the Antichrist

will have gained control of the nations of the world, and will have subverted their authority to his own infernally vested will. The paragraph in Thessalonians speaks of the day of Christ. This day of Christ is that period of time when Christ shall assume the ascendency and dominance of His long promised and eternal Kingdom. It is the day of His reign and power. It is the day of His international and intracelestial recognition. It is the day when the living Christ shall dominate the universe, and when all nations shall be gathered before His tribunal of justice. Paul declares that the Antichrist will be manifest before that day; therefore the Antichrist will come before Christ is received in the world as King.

In Daniel we have a picture of the disruption of the kingdom of the Antichrist by the manifestation of the glory of Jesus Christ as He appears in His majesty. The fact is obvious that if Christ destroys the kingdom of the Antichrist at His coming, the Antichrist must of necessity have had universal sway previous to the coming of Christ; and, before the Antichrist could have had universal sway, he must first of all have been recognized by the nations. Therefore, the fact is self-evident that the

downfall of the Antichrist and the establishment of the Kingdom of Jesus Christ are coeval events.

The Manifestation of the Antichrist in Relation to the Rapture and the Revelation

Notice carefully, that both in Thessalonians and in Daniel, the coming and activity of the Antichrist precede the revelation of Christ. In Chapter III we determined the difference between the rapture and the revelation; the rapture being the appearance of Christ in the air for His Bride, and the revelation the appearance of Christ upon the earth in judgment. Between these two occurrences a period of time elapses which will witness many remarkable phenomena. This rough division of the Parousia into two phases, and the clear information stating that the Antichrist will come before the revelation, with no definite knowledge concerning his appearance before the rapture, would seem to indicate that his rise to power would occur largely in this interim, and would therefore follow the removal of the righteous saints from the earth. This could be possible. He could be an unknown factor at the time of the rapture and an humanly irresistible force at the time of the revelation. The Bible says that he will

be seen, and known, and reckoned with before Christ sets up His throne. This being true, and by all the laws of previously fulfilled prophecy it is true, the subject of the manifestation of the Antichrist, and the distinctive characteristics of that manifestation become exceedingly important.

The Antichrist a Personal Force Rather than an Abstract System (1 John 2:18)

The Antichrist is neither a myth nor a system. The teaching that causes the Roman Church, or the Mohammedan religion, or German militarism to represent the Antichrist is decidedly inconsistent with reason and with truth. He is no system; he is an individual. John speaks, using the current knowledge regarding the Antichrist, and appends a statement showing that at that time many people were becoming susceptible to its influence. He speaks of the presence of many Antichrists, but in the same sentence he declares that THE Antichrist shall come. This does not say that the Antichrist is a group of people; but rather that the spirit of Antichrist is growing more pronounced each day and that it will finally meet its state of perfect development in the formation of one man, who will be the concrete personal repre-

sentation of all present abstract Antichristian principles. This accords perfectly with other prophetic and apostolic statements. The Antichrist will be the personification of evil, and because of kindred desires in other people, he will draw them to himself. In reality a system will be formed, but that system will have its inception, continuation and termination in one man only. That man is the Antichrist! An affinity will be established—and effected between an ultra-evil man, and an entire generation of evil thinkers! The Antichristian age will amalgamate with the Antichrist himself, and an insurrection will be inaugurated by men against the plan of God. This insurrection will be the result of the machinations of an individual, and the name of that individual will be Antichrist. It is a foregone conclusion. It is the product of Spirit-inspired prophecy. It is the bold forecast of the Word of God.

The Revelation of the Man of Sin (2 Thess. 2:3; Rev. 13:1–18)

Paul speaks of the revelation of that "man of sin." Notice the construction. Revelation means "to declare," or "to show forth." When a thing is revealed, it is held up for exposure. Revelation is an antonym for concealment.

Concealment means "to hide"; hence, revelation means "to show." This man therefore is shown to the world. The definite article is placed before man, thus indicating some definite man. He is a certain individual characterized and identified by the use of fixed terms. The next thought continues the identification, calling him "man of sin" and "son of perdition." The "man of sin" and "son of perdition" refer to THAT man. Nothing could be simpler than this. Paul says that apostasy will mark the days previous to the day of Christ, and that that apostasy will culminate in the showing forth of a certain individual, whose appellations are world-wide; "man of sin," "son of perdition," "lawless one," "beast," "king of fierce countenance," etc.

Daniel mentions a "king of fierce countenance," who will stand up when the transgressors are come to the full. This conforms to Paul's argument when he says that the Antichrist will be manifested at the time of the apostasy. He will be a king of fierce countenance. He will be the "man of sin." He will be the "son of perdition." Daniel shows the source of his marvellous display

Personal, Visible, and Literal (Dan. 8:23-25; 2 Thess. 2:3)

of power. It is not inherent. He receives his energy from diabolical authority because he is super-man. Daniel and Paul both agree that the predicted Antichrist will be an individual; and both attribute his miracle power to the workings of Satan. And so, even as the coming of Christ will be personal, visible, and literal, the coming of the Antichrist will also be personal, visible, and literal. As a man of sin, and as a king of fierce countenance, he is personal. As a ruler performing feats of diplomatic wonder and changing the contour of countries and the policies of nations, he is literal. As a man who is revealed, or shown, he is visible.

Has the Antichrist Already Come?

Many interpreters assume that the Antichrist has already come and consequently is no longer a deciding factor in coming events. To assume that he has come necessitates the removal of all premillenarian conclusions from popular eschatology. The basis for premillenarian interpretation lies in the fact of an heavenly estranged universe at the time of the coming of Christ. The premillenarian sees a period of unrivalled sin and rampant lawlessness, under the direct management of the Antichrist. The removal of the Antichrist from

this scheme paralyzes the doctrine. As the Antichrist is assuredly the culmination of evil, and if that culmination has already occurred, then the postmillennialist must be right in assuming that the Church will inaugurate the golden age. If we have passed the crisis of lawlessness and if righteousness is in the ascendency, then we cannot believe that Christ will appear in the hour of unreadiness, because that hour will already have been past. In this connection, there are two persons who have many times been accepted as the fulfillment of the traditional picture. The one is the Pope of Rome, and the other is Antiochus Epiphanes. Sometimes events have also been cited, such as the Destruction of Jerusalem, the French Revolution, and of more recent days, Labour Organizations, etc., as conforming to the prophetic picture, but as none of them have received wide enough credence for general acceptance, and as they fail to take into account the pronounced personality and individuality of the Antichrist, we will not enter into a discussion of their respective plausibilities.

Regarding the Pope of Rome. A very large number of scholars believe that the Pope represents the Antichrist. They do

not specify any particular pope, but merely accept the pontifical office as representative of Antichristian dominance. While this may, to a certain degree, be true, in the larger main it is far from true. The pope, even though the head of a church that tolerates unchristian acts, is nevertheless the head of a confessedly Christian organization. The pope stands, not as the opponent of God, but as the representative of God, and as the vice-gerent of Jesus Christ upon earth. Also, the Roman Church is a part of the Church of Christ, just as much as the Protestant Church. There exist within her boundaries crimes of unspeakable mention and acts of violence that are written in blood, but that does not sever her from divine connection. Certain popes may have been evil, but no pope ever fulfilled the horrible picture of conformity to the son of perdition. The Antichrist will devote his malignant energies in the direction of the Jew. The Antichrist will sit in the temple of God, not in the Vatican See. The temple of God is in Jerusalem, not in Rome. The Antichrist will receive the worship of the world. All those who refuse to worship him will be boycotted,

The Pope of the Roman Catholic Church

and their lives will be forfeited. The pope has never, and under the present economic system, can never receive this wide and illimitable homage. He may interfere in present circumstances and may discountenance certain practises, but he has never repudiated the world systems and demanded the acceptance of his own despotic system. This the Antichrist will do. All forms of worship, government, policy, and diplomacy that are inimical to his ends will be expunged from the race, and the Antichristian economy will become the accepted criterion by all men.

Antiochus Epiphanes IV, of Syria

Many scholars believe that Antiochus Epiphanes IV, of Syria, was the Antichrist. His reign was decidedly revolutionary and intolerant. His truculent interference in Jewish affairs in 168 B. C. gave birth to the Maccabæan uprising, under the leadership of Judas Maccabæus. The account of his activities is but another chapter, written in blood, in the book of Jewish tragedy. He placed swine's flesh upon the altars and sacrificed to the foreign gods. He repudiated all Jewish rights. He recognized no priesthood, save the priesthood of self. He fulfilled to a very large extent

Daniel's vision of the foreign king who was to trample under foot all previously existing order. With Antichristian lawlessness he abandoned himself to a policy of indescribable despotism. Such was the character of the ancient Syrian. Its effect upon the Jew may readily be determined. Even to this day the name of Antiochus is associated with all that is odious in Jewish imagination. He remains the arch persecutor of the Jews.

But significant as was the part played by this ancient king, he by no means fulfilled the picture of the Antichrist. Even though he was the chief persecutor of the Jews, and even though he polluted the sacred altar by revolting practises, he does not conform to the specifications of prophecy. Antiochus was a local despot. Many people have never heard of him. This then is the first defective characteristic of Antiochus that exempts him from competitive rights with his colleagues in the kingdom of hell for the office of the Antichrist. The final Antichrist will be a universal personality. No provincial boundaries can successfully curb his infernal ambitions. His appetite for aggrandizement will be insatiable, and his hunger for power so keen and ravenous that entire

nations will become his food. He will be the great beast of the universe, and as such he will dominate all men, and states, and kingdoms, and nations. With this view before us we can easily see the incompletion of prophecy in the incumbency of Antiochus. The second defect is equally as pronounced as the first. Paul and John both spend much space and time in depicting an account of the Antichrist, and both explain that his coming is to be a future event. Had Antiochus been the Antichrist, Paul and John would have been guilty of predicting an occurrence that had already happened. It seems incongruous with apostolic accuracy that Paul should have warned the Thessalonian Christians regarding the manifestation of the man of sin, if that man of sin had been dead for nearly two hundred years. If Antiochus Epiphanes was the Antichrist, then Paul's letter and John's Patmos vision are unreliable. They both seemingly foretell an event. If the event had already transpired, then their testimony is both superfluous and ridiculous. Antiochus was not the Antichrist. His relation to the Daniel picture merely enhances his value as an historical figure, and points to the superior antitype who shall arise later,

and who shall be a universal autocrat, whereas he was but a local despot. Therefore Antiochus Epiphanes was a type of the Antichrist rather than the Antichrist himself. Inasmuch as the antitype is always more complete than the type which prefigures it, the venom and the lawlessness of the coming Antichrist may be gauged accordingly.

The Manner of the Coming of the Antichrist (Dan. 8:10, 11:21, 24)

The coming of the Antichrist will not be instantaneous. It is quite unreasonable to suppose that we will some day awaken and find that all of the nations have suddenly surrendered themselves to the Antichrist, who has miraculously arisen over night. His rise will be gradual and deliberate. From an obscure beginning he will grow in strength of popularity until he will finally reach the apex of universal acceptance. This rise will be attended by subtle intrigue and cunning deceit. Being pro-Satanic, ex-officio, he will have access to diabolical schemes of diplomacy that will accomplish the apparently impossible. Daniel 11:21 gives us an example of the effect of this infernal policy. He will overreach the very desire of a nation, and cause their wills to unconsciously

bend in his favour. He will discountenance the employment of arms until he secures his kingdom, after which he will become a confirmed militarist. All of this shows that the transition from the period of present dynasties and republics to the assumption of universal Antichristian suzerainty will be a gradual development rather than an immediate and spectacular convulsion. This does not mean that there will be no bloodshed nor revolution during the process. The entire period will probably be marked with great wars, but the actual identification of the Antichrist as a world factor will be voluntary, rather than enforced. With flattery, gifts, favours, and diplomatic finery, will he pave the way from the kingdom of Satan to the kingdom of men.

The Personality of the Antichrist (Dan. 11 : 24; Rev. 13 : 2)

The personality of the Antichrist will be almost irresistible. Deceit and subtlety will be hidden under a suavity of manner that will attract, rather than repel. At the beginning he will be characterized by such polish that all the world will wonder. He will be the world's perfect gentleman. He will possess unusual diplomatic acumen. He will pre-

sent costly gifts to statesmen, who will in return favour him with high position. The advantages gained by high position, augmented by his own personal magnetism, will allure the world. His intellect will tower above the great minds and perplexing questions will receive immediate solution when presented to him. In the chambers of jurisdiction his presence will be desired. In the making of wars his advice will be followed. In the signing of treaties his signature will be paramount. He will recognize all nations. He will recognize the Jews. He will submit all national consciousness to the law of international federation. Federation will be the religion of the day. Brotherhood will become universal. The Antichrist will be the god of the new order; and class consciousness, either nationalistic, economic, or industrial will be sacrificed upon the altar of Antichristian autocracy! Pacifism will be the ostensibly accepted system of arbitration, but behind the scenes there will be a feverish massing of armaments against the day of Jewish insurrection and divine intervention.

We said that he would recognize the Jews. He will, and for a time he will be a patron of their nationalism, possibly of their

religion. Assuming the rôle of benefactor, he will encourage their Palestinean migration, and in order to more fully secure their confidence he will make an alliance with them. He will induce the nations to recognize their demands for a continued established and unmolested state in Palestine. He will probably be a Jew himself, by birth. At any event, he will be so successful in their behalf that they will, with grateful hearts, subscribe to the requirements of the covenant. This means that the Jews and the Antichrist will be linked together with a covenant. An alliance will be formed, with the chosen people of God being one party, and the masterpiece of Satan the other. The Antichrist will also bind all of the nations to a new universal coalition. He will be a master organizer. A diabolically consummate genius! This, thus far, gives us a picture of his personality during the inchoate stages of his ascendency, prior to his break with the Jews, and prior to the predicted reign of terror.

The Jewish-Antichristian Alliance (Dan. 8:9, 9:27, 11:25; Isa. 28:18; John 5:43)

The Antichrist will probably appear in Europe, as his sphere of activity lies in that quarter. He will not confine his energies

to that area, but will spread abroad his arms of power until the entire world becomes his kingdom; then he will reach heavenward and demand homage, but in this his brazen effrontery will be met with such a fusillade of divine indignation as to paralyze forever his demon strength. His actual rise will be from the reconstructed Roman Empire, or rather, from the ten federated kingdoms that mark the territory of power of that former state. His ultimate capital will probably be ancient Babylon, which, like Palestine, will have undergone a startling metamorphosis. The city will be rebuilt and the splendour of Nebuchadnezzar's gardens will be restored and surpassed by the glories of the brilliant Antichrist. The old quays and roads will be recovered, and the consummation of Gentile rule will be enacted upon the same soil that witnessed its beginnings. The sovereignty of the world passed to Nebuchadnezzar at Babylon. The sovereignty of the world will be wrested from the Antichrist at Babylon. The sector of the great Euphrates, near the mighty Tigris, seems to be the tragic battle-ground of the world.

The Scene of the Antichrist's Activities

Daniel speaks of a beast who will arise

from among the nations. Because of his marvellous powers and ferocious dominance he will bring the entire world under his sway. This is a direct forecast of political developments and their consequent effect upon the human race. With divine foresight he removes the lid from national destinies and exposes their inner character of court proceedings. Erratic beasts are the figures employed to show the cruelty of kings and the oppression of states. Nothing is hidden in his outspoken account of the prepared program of international rule under Gentile domain. The chapter begins with a contest between the winds of heaven and the great sea. This is the continual story of God and His dealings with men. The winds of heaven represent the Spirit of God, and the great sea is a type of humanity. The subject of the chapter, then, is the contest between God and man. For centuries God has striven with man. For centuries man has resisted God. This is true of nations as well as individuals. The book of history is replete with instances of nations who, in the proud moment of victory, rejected the overtures of deity, and because of their arrogance descended to depths of

The Vision of Daniel (Dan. 7 : 1–28)

irreparable ruin. And so, Cyrus marched upon Babylon; Alexander upon Persia; and Rome wallowed in the mire of her own corruption! A nation cannot thrive when opposed to God; the time of reckoning always comes, either in the battle call of a strong foe, or in the death throes of her own indulgence.

From this great sea, representing humanity in its totality, we read that the four beasts arose. The first was like a lion, had eagle's wings, and possessed certain human characteristics. The second beast was like a bear and manifested ferocious tendencies. The third was like a leopard and had four heads. The fourth beast was conspicuous because of his pronounced individuality. He was different from his fellows; dreadful and terrible in appearance and displayed remarkable strength. His teeth were of iron, and his energies were devoted to works of destruction. Upon its head were ten horns, and while Daniel was considering this phenomenon, there arose another horn, smaller than the rest, from the midst of the ten. The small horn succeeded in uprooting three of the larger horns, and as he accomplished his feat of wonder the prophet noticed that "he had eyes like the eyes of

a man and a mouth speaking great things." Even while in the midst of his activities, the scene was changed by the sudden appearance of the "Ancient of Days" seated upon His throne. Heavenly hosts attended him, and the officials of the kingdom arranged the court for judgment. Evidently, at this moment, the salient horn that had appeared from the midst of the ten horns offered words of resentment to the One seated upon the judicial bench, for immediately the beast was slain, his body was destroyed and given to the burning flame.

Now what does all this mean? The angel told Daniel that the four beasts represented four kings, or taken in a larger, but permissible sense, four kingdoms. After those kingdoms had finished their terms of rule the government is placed in the hands of the saints of the most high. Buttressed by history this interpretation is most important. From the time of Daniel to the present (1918) there have been but four great world empires. Beginning with Nebuchadnezzar, there was the Babylonian. This, according to the vision, is represented by the winged lion—the first beast. Immediately following Babylon there arose the Medo-Persian Empire, which is represented in the vision

by the bear—the second beast. Alexander succeeded in conquering Medo-Persia, and so Greece became the third great power, which, at the death of Alexander, was divided into the four states of Macedonia, Syria, Egypt, and Rhodes. This empire and its division conform perfectly with the type of the leopard which possessed four heads, and which therefore symbolized the Grecian rule. After Greece came Rome, which is represented by the fourth beast. Daniel was much perplexed concerning this fourth figure and requested added information from the revealing angel, which was readily granted. Verse 23 tells us that this is the fourth kingdom that shall arise upon the earth. It shall be different from all other kingdoms and shall ultimately dominate the world. It shall destroy all other forms of government and devour foreign systems. From this world power there shall come ten kings, followed by another king, who after subduing three contemporary rulers shall blaspheme the very throne of God. He will be the arch rebel. He will institute a new rule and will attempt to eliminate all precedent. Laws and customs will be revolutionized and his period will be characterized by striking and radical changes. He will be

granted unrestricted freedom for a space of time, after which his kingdom, which will be universal, will be taken from him and given to the saints of the most high.

Other passages reinforce the picture just given. In the light of their combined information, identification of the arch rebel is a certainty. The second chapter of Daniel is similar in scope. These two chapters must be studied together. They represent the same thing. One is the dream of Nebuchadnezzar while the other is a vision of Daniel. The interpretation of Daniel's vision and the interpretation of Nebuchadnezzar's dream follow the same line of thought. While the subject matter is varied, and that for a design of purpose, the conformity of type and the object of revelation are identical. Both forecast international political conditions under Gentile rule. Both begin with the reign of Nebuchadnezzar and end with the consummation of destruction under the fourth symbol. Both divide the fourth symbol into ten parts, and both are explicit in their description of the final destruction of these ten parts. Both conclude the revelation with the portrayal of universal righteous-

The Dream of Nebuchadnezzar (Dan. 2:31–45)

ness under the direct rule of God and His saints. Both agree that this rule immediately follows the destruction of the ten parts and their related symbol.

Nebuchadnezzar personifying the Babylonian Empire is represented by the head of gold. This head of gold and the winged lion are types of the same object: that object Babylon. After Babylon, the ponderous armies of Cyrus established the Medo-Persian throne. This, in Nebuchadnezzar's dream, is represented by the heavy chest of the image. Greece followed, being represented by the belly and thighs of brass. In this dream, as in Daniel's vision, the fourth kingdom is characterized by pronounced individuality. The legs represent the beginning of the kingdom and are composed of iron only. Iron signifies great strength, authority and rule. The Roman Empire, which is the object of this symbol, has always been a synonym for vested authority. It was the imperial law of ancient Rome that caused her to rise above her contemporaries. Her iron rule became a byword among all peoples. But, in the latter part of the image, and consequently the kingdom, we notice a difference in the construction. The feet are composed, part of iron and part of

clay. Clay is a type of common mixture. Politically it represents democracy. We speak of a man coming from the common clay. By that we mean that he is democratic by birth. We see, then, that the last days of the Roman Empire are marked with features different from the former days. Democracy and monarchy are to be evident. The empire will eventuate in such a union, under ten parts. These ten parts represent ten kings who, while divided, are nevertheless united. They hold office over their respective domains, but are joined by federation ties. Daniel saw ten horns, while Nebuchadnezzar saw ten toes. Both appear at the end of the fourth world empire, which is Rome. From this federation of kings, at the close of the Roman Empire, there will appear a little horn who shall dominate the world.

Another Vision of Daniel's (Dan. 8: 1–27)

Let us now turn to the eighth chapter of Daniel. The prophet has another vision, this time concerning a ram and an he goat. A portion of the vision is clearly explained, and the remainder is left for interpretation to be ascertained by induction from the previous explanation. The ram, which had two horns, was the Medo-Persian

Empire, and the he goat which arose and destroyed the ram was Greece. The prominent horn typified Alexander the Great, and the breaking of that horn into four smaller ones signified the partition of Alexander's empire into Macedonia, Egypt, Syria, and Rhodes, as attested by secular history. The four kingdoms that arose after Alexander were independent of Grecian rule. As the angel said, "Four kingdoms shall stand up out of the nation, but not in his power." This he goat of the eighth chapter is the same as the leopard of the seventh chapter. This much is explained by the narrative itself.

The four nations that superseded the domain of Alexander were really not a part of Greece (Dan. 8:22), for the Grecian ascendency was paralyzed at the death of the great Macedonian. They therefore constitute, in the prophecy at least, the empire that arose after Alexander, which was the empire of the Cæsars, or Rome. At the latter part of this empire a king of fierce countenance will arise. He will have a masterful intellect, his power will be great, and his activities will be marked by destruction and revolution. He will exalt himself and people will flock to him. At last he will

attempt to usurp the power that belongs to God, and in the eagerness of his lust he will upset vials of divine wrath which, being poured forth upon him, will spell his immediate and total destruction. In the Daniel prophecies it will be seen that numerous statements were partially fulfilled by Antiochus, but it can also be seen that their ultimate complete fulfillment would require a more notorious personage than the ancient Syrian.

John's Patmos Vision (Rev. 17:8–14)

Finally we turn to Revelation. The beast in this chapter is described as being a cause of wonder upon the earth; and all those whose names are not written in the book of life will be captivated by his brilliance. The ninth verse speaks of seven mountains. Mountains signify kingdoms. General Bible symbolism, as well as the account at hand, corroborate this statement. Kings are associated with these kingdoms. "There are seven kings; five are fallen, one is and the other is yet to come." When the one who is yet to come does finally appear, the beast shall arise and shall constitute the eighth, yet he shall be a direct part of the seventh. The ten horns are described as being ten kings who shall reign with the beast. These

ten kings shall be joined together and shall be associated with the beast. They shall rule for a season, and finally shall form an insurrection against Christ. Christ shall overcome them, destroy the beast and dissolve the federation. So much for the account.

The interpretation, in the light of Daniel's vision, is quite clear. The beast is the same as Daniel's " little horn " and " king of fierce countenance." The seven kings are the seven great world powers. This seven does not conflict with Daniel's four. From Nebuchadnezzar there were four great world empires, but from Adam there were six. At the time of the writing of the Revelation there had been five and the sixth was then at the height of its power. History tells us the names of these powers up to the present date. There was Egypt, then Assyria, Babylon, Medo-Persia, Greece, and finally Rome. That makes six. The tenth verse says that another is coming and that it will continue for a short space. The twelfth verse says that the ten horns are ten kings which have received no power as yet. These ten horns are then identified as the seventh kingdom which has not as yet arisen. Really a part of the Roman Empire,

yet because of the interval of time between ancient Rome and the Modern Coalition, it is called the Seventh Empire. These ten kings will form a Federation, and will choose "the beast" as their head, or president. It is the same thought that is brought out by Daniel, when the little horn arises from the midst of the ten horns. This ten kingdom power, under the control of the Antichrist, will sway the minds of the universe until rebellion against God is finally instituted. Then the Antichrist will be taken and the forces of evil will be dismembered. Christ will appear in judgment, and the Millennium will be inaugurated.

A Summary of the Prophesied Political Outlook (Dan. 7:1–28, 2:31–45, 8:1–27; Rev. 17:8–14)

As we summarize these several accounts, we see that they are all focused upon a series of related events, occurring in one period of time. Nebuchadnezzar, Daniel, and John forcefully dictate, through the inspiration of the Spirit, the political conditions at the time of the end. Their several stories run parallel for a time, then come closer together, finally converge in one common channel, and together they unite in the battle-cry of the end: AN ANTICHRIST AND A TEN KING-

DOM COALITION IN REBELLION AGAINST THE KINGDOM OF GOD! The world empires are enumerated by figure of beast, metal, and mountain. The notable empire is Rome, from which in the latter days will be formed a Federation of Nations. This is emphasized by type of toes, horns, and one-mindedness. While the toes are separated, they are nevertheless united; while the horns are distinct, they are nevertheless a part of the head; and while the kings have one mind, they are nevertheless rulers over their respective domains. This ten kingdom entente will choose the beast, or horn, or king of fierce countenance as their chief, and under his leadership they will revolutionize society, direct an insurrection against God, and finally be destroyed by the brightness of the coming of Jesus Christ. This is the program that the prophets reveal. It is not the dream of a theorist, but it is the forecast of the ages, according to the Word of God.

The Feasibility of the Program

It is not presumptuous to say that present political conditions are now shaping themselves according to this plan. If not the actual working out of the age-terminating program, they are at least an-

ticipative of it. The great World War has impressed the nations with the futility of race hatred, and tentative programs have already been drafted, which will be presented for consideration at the conclusion of hostilities, apropos the formation of an international league of nations for the enforcement of peace. These proposals are now receiving serious consideration by the larger powers of the universe. It is quite certain that a war-devastated Europe will gladly welcome any overtures of federation that will promise to prevent a recurrence of the present cataclysm. To offset national militarism, there will be formed a protective federation and the nations of the world will be joined by ties of mutual covenant. This compact might be in the name of enforced peace, universal police, or world brotherhood; its method of formation is immaterial, so long as the formation is actually brought about.

The Certainty of Its Fulfillment (Dan. 8: 10, 23, 25)

This present tendency illustrates the feasibility of the prophetic program in our own day. It shows that the visions of Daniel and John were not mere fancies written by irresponsible dreamers. The Word of God heralded the present World

War, and it also heralds the formation of a coalition of nations to be brought about at its conclusion. It does even more than that. It says that this coalition will be stimulated by the direct and personal influence of the Antichrist, and that it will finally become a part of his own domineering personality. He will direct the affairs of the federation and after he has exhausted the execution of his powers upon earthly things, he will turn his hosts heavenward in an attempt to subjugate the powers above. In this he will fail, for the living Christ will then appear in imperial power, and the clash between God and man will result in man's unconditional defeat.

Antichrist, the World's Idol (Dan. 11 : 21–24; Rev. 13 : 2)

We are on the verge of great events. The present collapse of civilization is but a forerunner of convulsions and disorders that will develop after it. The Bible not only places the Antichrist in this relation to the nations, but it also shows the character of his coming régime. The times under the sway of the Antichrist have been named by God; to the Jew it is the time of "Jacob's trouble," and to the Gentile it is the day of "great tribulation." It will be a mixture of divine judg-

ment and diabolical carnival. The period will open with the rapture of the saints. Christ will come in the air for His Bride. Following this bridal event, the Antichristian developments will rapidly materialize. The Antichrist will be shown to the world, and as he makes eloquent appeals in the courts of law, the world will wonder at his greatness. His matchless leadership and his resolutions of peace, federation, and brotherhood will receive universal applause. The great men will marvel at his ingenuity. His defense of Jewish rights and his championship of their Palestinean restoration will win their friendship. His world-wide acceptance will be so general that people will forget the recent event of the rapture, in which many Christians were miraculously taken from the world, and with intoxicated abandon the nations will madly rush toward that day of great and awful tribulation. Enamoured by the brilliance of the Antichrist, men will blindly heed his every suggestion. Men will love him. He will be attractive. All of the cunning of hell will be personified in him.

Thus, for a time, he will be the world's great and pampered hero. He will be sought after by numerous organizations.

As leader of the international federation he will cause prosperity and peace to thrive. The Jews will be restored to their home in Palestine, their temple will be rebuilt, their worship reinstituted, and their representatives will sit in council with the world leaders. A special covenant will have been made between them and the Antichrist. Old border conflicts will be forgotten and universal brotherhood will be the ostensibly popular religion.

The Break Between the Antichrist and the Jews (Dan. 9:27; Isa. 28:18; 2 Thess. 2:4)

Suddenly a great change will occur. The covenant between the Antichrist and the Jews will be broken. The breaking of this alliance will be the signal to hell for the liberation of potions of infernal virulence. The Jews will be madly rejected by the autocracy of the Antichrist, and instead of continued participation in the affairs of the federation, they will become the object of its intense and awful persecution. The Jews will then openly repudiate the rights of the coalition, and in consequence will receive none of its protection. It becomes a covenant with death. The only assurance of their existence is in the fact of the protective might of God.

The brilliant personality of the Antichrist will change into the characteristic features of the man of sin; and the world's popular idol will become the world's diabolical despot. He will deny the existence of God. He will change established orders, customs, times, and seasons. He will make allegiance obligatory. He will insist upon recognition; not by right of superior claims, but by right of might. He will command service at the point of death. He will demand that every man, woman, and child receive his mark, and all those who refuse to be so branded will be slain. Some Christians will be upon the earth at that time who will refuse his brand—and they will be slain. They will prefer martyrdom rather than be stigmatized by the Antichrist. At that time it will mean death to accept Christ. The Antichrist will resent any mention of God. The direction of his malevolent energies will be toward the Jew and the Christian. The rest of mankind will remain loyal to him. They once served him because of his personal magnetism, but will later serve him because of their inner fear of him. He will develop into the great and awful tyrant.

While the Antichrist is thus reigning, God is by no means silent. Divine wrath will

be outpoured during the entire period, and even in the midst of the reign of terror, God will afford opportunity for repentance. This reign will constitute the most awful day in the history of the world; unparallelled by the destruction of Jerusalem, the French Revolution, or the great World War. Crimes, catastrophes, judgments, bloodshed, and hatred will mark the days. The wrath of God and the lawlessness of men will race side by side. The Antichrist and his henchmen will rage; and in their ragings they will conquer the righteous. Great joy and high carnival will attend the death of the saints; and gifts will be exchanged and festive banquets will be ordered whenever a new company of Christians shall have been slain. Unspeakable orgies will be preferable to the preaching of the Gospel of Jesus Christ. With mad and insane lawlessness will the inhabitants of the earth break into a spree of murder and debauchery. God will be despised and missionaries of hell will direct worship toward the wonderful Antichrist.

The Reign of Terror (Isa. 13:9–13; Dan. 7:25, 9:27, 12:1–2; Matt. 24:21–22, 29–30; Luke 21:25–27; Rev. 11:1–19, 13:7, 16–17)

During this reign of terror upon earth the forces of heaven will be marshalled in

preparation for the day of victory of Jesus Christ. At the appointed moment the angelic choirs will sound the battle-cry of God, and Jesus will gather His saints for His return to the earth. The previously translated saints will be formed into the great army of Christ, and suddenly this host will break into the intoxicated world. This will be the revelation of Jesus Christ.

The world will be ready for His coming. Not in preparation of righteousness, but in preparation of unrighteousness. The Antichrist will mobilize his armies. Each nation will contribute its quota of soldiers. The great coalition will create the most wonderful fighting machine ever organized. The genius of a super-man will back the enterprise. It will be the most audacious act man has ever attempted. It will be a world-wide militaristic organization mobilized for the express purpose of refuting the imperial claims of Jesus Christ. It will be a gigantic uprising against Almighty God! It will be a colossal array of millions upon millions of armed warriors, perfectly drilled; fired with diabolical hatred, and sensitive to the faintest order of their commander, the Anti-

The Preparation for Armageddon
(Dan. 7:21, 11:31; Rev. 13:7–8)

christ. This mighty machine will direct its energies, first of all, toward the Jew. Under the command of the Antichrist an attempt will be made to annihilate those who once were members of the great federation. With insane and barbarous abandon, the federated troops will seek to crush the Jew forever from the face of the earth. Blood will flow in the city streets and the forces of hell will be let loose upon the human race. Hatred, anger, jealousy, and crime will break out in all quarters. The armies of the Antichrist will be successful against their opponents. Hope will perish. The Jew will suffer. He will abandon hope—save the one indestructible Jewish hope: Jehovah's vengeance! Even the sanguinary chapter of consummate Antichristian intolerance will not be enough to quench the fires of faith that burn forever in the child of Abraham.

The Battle of Armageddon
(Jer. 25 : 30–33; Matt. 24 : 30; Jude 14; Zech. 14 : 1–3)

Suddenly a new battle-cry will be heard! The clear notes of a victorious bugle will herald the appearance of a new Ally. Thousands of saints will accompany Him. His irresistible power will shine forth in dazzling brilliance! The sun-bright light will blind the confederated Anti-

christian armies, and the mighty Antichrist himself will be paralyzed before the majesty of the victorious Christ. The battle will not be prolonged; the victory will be instantaneous. The forces of the Antichrist will be destroyed and he will be taken alive. His disgrace will be complete. The surpassing grandeur of his supposedly invincible fighting machine will crumble before the inscrutable gaze of the righteous King of kings. Christ will conquer and the destruction of the Ten Kingdom Coalition will be absolute. "Thou sawest till that a stone was cut without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth." The victor will then change the battle-field into a chamber of justice. He will demand an account from the nations for their time and manner of rule. He will judge them for their national sins and for their treatment of His brethren, the Jews. He will cause them to

realize the injustice of their acts. Penalties will be visited upon each nation. None will be exempt. All will see the justice of Christ's position, and all will surrender their right of rule to the new imperial sovereign. It will be peace—with victory!

The Conversion of Israel (Zech. 12:10–14, 13:6, 9; Rom. 11:1–36)

During the enactment of this scene, an age-long tragedy will be drawn to an awful climax. As the new Ally exacts justice from His conquered foes, a portion of His audience, the Jews, will experience the travail of a new birth! The grandeur of their matchless deliverer will remind them of their ancient prophetic chants. His miraculous appearance in their hour of trial and His immediate victory over their powerful enemy will cause a new hope to spring up within them. Suddenly the scales will be removed from their eyes, and they will realize that this is the fulfillment of their age-long hope. The song of Isaiah will ring in their ears! They will see their Messiah! They will see wounded hands and pierced side! They will see Jesus of Nazareth! They will see Jesus of Nazareth, their Messiah! They will see Jesus of Nazareth, Imperial Messiah! Weeping, they will fall upon their faces before Him,

acknowledge their centuries of blindness, and receive His divine mercy! Israel will be converted upon the field of battle. Israel will be converted at the manifestation of Jesus Christ in glory. This manifestation of glory will shine upon the world at the very darkest epoch of the world's history. At the time of the Ten Kingdom Coalition—when that Coalition shall have become the most relentless and despotic political federation ever manned by men. Therefore, the imperial coming of Jesus Christ will mark the termination of human rule, the conversion of Israel, and the institution of the new reign of righteousness upon the earth.

VII

THE NEW IMPERIAL ORDER

THE old order changeth! By what right? By the right of might; not the might of steel and shell; not the might of superior intrigue and insidious cunning: but by the might of invulnerable righteousness.

The horrors of the tribulation period will be eclipsed by the brilliance of the appearance of the Son of Man. The Christ will obtain a smashing victory over the rebellious federation of nations and their pro-Satanic chieftain. The hosts of the Antichrist will be dispersed and his revolutionary program will be dissolved. The league of nations, established for the purpose of refuting the claims of Jesus Christ, will be scattered broadcast, and the fowls of the air will be called upon to feast upon their flesh. The much vaunted ideal Antichristian or-

The World's Great Crisis
(Rev. 17:12–14, 19:19–21; Dan. 2:44–45)

ganization will pale before the brightness of the Son of Man. The rebellious nations will be judged on the field of battle; Israel will be converted, and Jesus will be vindicated. These events will mark the great crisis in the history of the world. They will mark the beginning of the new era. They will mark the turning point in political sciences and economic standards. They are brought about by a series of developments; each development appears to be the working out of a natural law, and therefore receives but little consideration. But upon examination, these developments are shown to be part and purpose of a great and awful climax: each action being more impressive, and all rapidly driving toward that final manifestation in glory of Jesus Christ, the King of the world. The signs that we see to-day, taken individually, are but suggestive of coming phenomena, but as they are placed side by side, and are illuminated with the light of God's Word, they emphatically declare that the day of that great kingdom is near at hand.

The installation of the imperial Monarch will mark the beginning of the world's righteous régime. The coronation of Jesus Christ will firmly establish the new right-

eous and imperial order. The formation of the imperial commonwealth under the direction of the man of Nazareth will climax the desire of many ages. It is not pessimistic to think thus; rather, it is the height of grand and glorious optimism. It was the hope of the prophets of God; it was the hope of the apostles of Christ; it is the only hope that can ever be consistently realized. Past performances show us that man is rendered powerless in the face of growing and ponderous world problems. The problems of the world are crushing man to the ground. Economic situations, international boundaries, internal orders, social revolutions, class strife, and innumerable like matters are but a few of the many millions of problems that make the life of man an uncontrolled monster, and government an uncertain and ineffective brake. Temporary relief is sometimes obtained, but no permanency of righteous organization has ever been perfected by the mind of man. Many organizations have been formed for the purpose of alleviating the sufferings of the downtrodden; and to some extent they have had success, but under no conditions, or circum-

The Coronation of the Imperial Monarch (Dan. 7:14; Ps. 72 : 1–20)

stances, have they ever had full universal expression. Full universal expression would demand a righteous universal monarch; imperial and absolute in power. This the world has been unable to produce. Absolutism and righteousness have never been combined in a world leader, and never will be so combined until the absolute and righteous world leader appears in the person of Jesus Christ Himself. He is righteous, absolute and imperial: and in the great day of coronation He will receive the crowns of the world.

The Eternal Conflict

Many organizations have had phenomenal success for a time, when suddenly a fresh sore would break out in the human structure, with the result that the righteous endeavours of a decade would receive overwhelming condemnation and destruction by the new and vicious generation following. For centuries men have battled with evils; social, economic, political, and moral. For centuries these efforts have resulted in total defeat. They have not been strong enough to check the tidal wave of human desires when those desires have decided to run amuck. The individual conscience has refused to indorse the statutory

requirements of ideal society. Beneath the individual conscience silent and invisible forces have lurked. These forces have battled incessantly against the moral fabric. The construction of an ideal moral state, either individual, or collective, has been impossible so long as these forces have ruled. Their activity has demonstrated the impracticability of human liberation of the human race. No matter how thorough a plan man may have drafted; no matter how high his ideal thinking may have been; no matter how lofty his purposes—the silent enemy has each time found strength to repel his advances. And so the absence of an absolute righteous universal monarch, and the presence of a silent but insidious and powerful enemy, existing in the substructure of human character, make all human plans for the entire freedom of the race a work of arrogance and presumption.

Attempts at liberation have many times resulted in keener oppression. Humanitarian desires on the part of some, for the welfare of others, have aggravated the controversy. The human race has been wicked and lawless. Unbridled passion and self-indulgence have resented interference. Moral forces have insisted upon recognition.

Sometimes clashes have occurred; the germ of hatred was planted and bloodshed has been the result. Even in righteous endeavours, the human race has been intolerant. The testimony of history contains a sweeping indictment against the intolerance of the rule of man. The monuments lend their stories of bitter truth, and the stories are the same that we hear to-day. The conflict has waged eternal and the issue is still at stake. Oppression, rebellion, anarchy, and intolerance have always been keywords to the story of Adam's rule. History is but a combination of many accounts, all telling about the drawing of the sword, and the sheathing thereof: only to be drawn again!

The Fallacy of Socialism

Socialism is an expression against this rule. It proposes a remedy, which, unfortunately for Socialism, is based upon the disease itself, and consequently possesses no healing powers. It proposes to liberate the downtrodden and to establish a commonwealth in which all objectionable features will be eliminated. The crimes of political oppression, social inequality, and industrial unrest will be banished from the socialistic era. The murder of men through

the medium of the call of the war lords, and the unjust usurpation of natural resources by the vested interests will cease. A general average will be struck and all men will become brothers.

This program, possessing many admirable features, and presenting a standard almost ideal, would be an excellent instrument for the liberation of the human race but for one fault; that fault, the utter impossibility of its realization! It assumes a general universal brotherhood, inherent righteousness under proper environment, and righteousness under law by common consent. Actual sociological experience disproves these assumptions. There is no doubt expressed about the sincerity of the project, but its possibility of enforcement is positively beyond the bounds of human power. The value of practical Socialism demands something more than mere ideal statutory laws. Ideal politics will not establish equity in the heart of the deceiver, nor morality in the rake, nor honesty in the thief. The striking of a general social average will not make a rugged moral power out of an human derelict. The human heart cannot be changed by legislation, even though that legislation be the product of its own most skillful

manufacture. Mere forensic agreement regarding the qualifications of the citizens of a commonwealth will not formulate those qualifications in the individual. An ideal state program does not automatically idealize the individual. And so, even under the rule of the most perfect of Socialistic propaganda, the human heart would still be "desperately wicked and deceitful above all things." It is possible that local temporary reforms might develop as a result of applied Socialism; but in its fullness the human race would never indorse Socialism; and even though it should the plan would never materialize, because in the light of past history it has been indisputably proven that the only liberation of the race lies in the fact of a complete subjugation of those silent forces that control the desires and destinies of the individual human heart: and this Socialism has neglected—but even then, should it take them into consideration, it would find itself wholly unprepared to cope with so powerful an enemy—sin! Sin is the direct cause of all disorders in the world. And sin demands a Saviour before the universe can be redeemed. That Saviour is Jesus Christ.

Sin will cause the world to plunge headlong into the period of Antichristian autoc-

racy. That period will be the height and depth of human rule. It will also mark its termination. When the world, which has been controlled by men, shall emerge from that period, battered, torn, subdued, and confessedly guilty, the sceptre of universal dominance will pass forever from the hand of Adam, and will rest forevermore in the righteous hand of the imperial Christ! "For as in Adam all die, even so in Christ shall all be made alive."

The Passing of the Sceptre (Rev. 19:19–21)

No more oppressive monarchies will rob the individual of righteous representation in the chambers of legislation. No more oligarchies will heavily tax the proletariat. No more empires will demand compulsory military service. No more plutocracies will overrule the wisdom of competent statesmen. The order will change. Righteousness will predominate, and the Christ Himself will direct the affairs of the redeemed universe. Inexorable mandates of righteousness will be flung forth! Judicial decisions will be reinforced with perfect justice and will be made irrevocable because of the divine Presence!

Righteousness will be mandatory, not because of the severity of the penalties that

will be imposed upon the unrighteous, but because of the elimination of the diabolical forces that now exist and that make absolute righteousness an impossibility. The undercurrents of degeneration that now obtain will have been checked by the victorious Christ. The sink of immoral practises will have been cleansed and instead of an evil generation thwarting the purposes of a few righteous souls, there will be an age of such overwhelming righteousness that the unrighteousness will be swept along with the great and mighty current. The righteous judgments of the Christ will stand; and no man will dare raise a finger of criticism against them.

The Jewish-Messianic Kingdom (Ps. 72:1–19; Isa. 11:10; Jer. 23:5–6; Dan. 2:44–45, 7:13–14; Micah 4:7; Zech. 14:9; Matt. 19:28; Luke 22:27–30; Acts 2:30; Rev. 11:15)

But this kingdom will not be exclusively spiritual. First of all, there will be a paralyzed lower nature, but there will also be many outward characteristics that will evidence this kingdom as the long promised visible kingdom of Christ upon the earth. The way to that kingdom is through the heart belief of the individual; and because he builded the kingdom spirit in the hearts of true believers, that kingdom

spirit will some day rule the world. The generation-long hope of Israel will materialize, and the throne of David will again become the center of power and the seat of religion. The ancient streets will become rehabilitated and Jerusalem will again resound with the shout of a king. A reunited Israel will again dwell in the city of David, and Jesus Christ, the Prince of the Royal House, will sit upon the throne. Hosts will attend His court, and the nations of the world will be gathered to Him. The Royal Court will be formed and saints will assist in the imperial reign.

Perfect order will exist, and while the Christ Himself will be the directing power of the new age, it is reasonable to suppose, and compatible with the Scriptural narrative to presume, that Christians will participate in this rule. Innumerable instances occur, in both the Old and New Testaments, where clear statements are made, apropos of the Christian heritage in the final day of Christ. This heritage is one of royal fellowship. The inference is clear that certain victorious Christians will receive commissions in the age to

Christian Participation in the Imperial Reign
(Dan. 7:18–27; Rom. 8:17; 1 Cor. 6:2; 2 Tim. 2:12; Rev. 3:21, 5:10, 20:4)

come. The extent of these commissions cannot be definitely calculated at this time, but the language employed would warrant the assumption that sweeping authority will be vested in the Christian vice-gerents in the imperial age.

This would then necessitate the inculcation of Christian principles and religious practices in the structure of society. Society will be moulded into a Christian organism; a quickened conscience will obtain, and religion will be the underlying principle of government. God and man will be joint workers; and following the custom of old Israel, the seat of government will also become the city of God. The government and God were inseparably linked together in the ancient Jewish theocracy. And so, in the new order, the worship of God and the rule of Christ will be inseparable fundamentals of the imperial economy. The Christ will rule in Jerusalem. The Christ will appoint Jerusalem the imperial city, religiously and politically. The people will be gathered to Jerusalem for the political conventions and for the religious convocations. A new temple will

The New Imperial Social Order
(Isa. 2:2–4, 24:23, 56:6–8; Jer. 3:17–18; Micah 4:1–2, 7; Zech. 14:16–19)

be built and the worship of Jehovah will be resumed. Feasts will again be instituted and the inhabitants of the world will flock to the Holy City. They will pay tribute to the everlasting God of covenants. Millions of souls will again bow before God upon the holy soil of the temple city. The worship will be spontaneous and glorious. No formal priestcraft will rob God of the glory that rightfully belongs to Him. No empty sham nor display of ecclesiastical finery will dim the ardent hope of the devout worshipper. The Son of God will be there, in person, and at His imperial command the nations of the world will fall in adoration and praise before the great God, Jehovah! The child of Abraham will be there; he will behold the throne of David restored to blinding splendour; his heart will throb with joy as he again hears the pæan of victory in the ancient Psalm; and above all, his faith will be satisfied as he views the matchless Christ: the fulfillment of the prophecies, and the direct object of his adoration!

Jewish Recognition of Jesus (Zech. 8: 20–23)

"Abraham believed God." For generations the child of Abraham has believed that God would reward his faith in the sending forth of Messiah, who should

rule the world. The Christ of tradition did not meet the supposed requirements, and so He was rejected. This rejection caused contumely to be heaped upon the Jew, and for centuries he has been the butt of Gentile persecution. Through many years of hopeless hope he has still persisted in his belief that Messiah would come. He has been derided, and scorned, and maltreated; and yet no persecution has been great enough to silence this faith. The keen suffering during the reign of terror will only sharpen it. The coming of Christ in judgment will satisfy it. The Jew will behold the Man, and beholding Him will become a part of Christ's great and everlasting kingdom. The old Jerusalem will become the capital of the world, and the much despised Jew will become a recognized and desirable factor of power in the world. The victory of Christ and the universal recognition of the Jew will be concurrent events. The prophecies are concerned with the restoration and powerful manifestation of the children of Israel, equally as much as the glorious imperialism of Christ. Side by side they run, in the sublime predictions of Isaiah and in the plaintive wails of Jeremiah. The ancient writings abound with this dual hope. The

hope that some day Israel will rise above the Gentile nations and that Israel's king will rule the universe. The realization of this dual hope will be accomplished in the day of Christ.

A Period of Incontrovertible Justice (Isa. 2:4–5, 11:4–5, 28:17, 65:20; Micah 4:3; Zech. 14:18–19; Acts 17:31)

Some men, even under the ideal conditions depicted, will refuse to submit to the great King of kings, and His perfect order. Some obstinate creatures will resent the idea of Jerusalem worship. Some haughty Gentiles will persist in the false notion that the Jew is an outcast from the plan of God, and from the house of man. Some confirmed followers of Satan will continue to satisfy their unrighteous desires, to the detriment of the reputation of the imperial commonwealth. These infractions of discipline will receive immediate and drastic attention by the Man on the throne. Keen judgment will be enforced; not the unwise judgment of fallible courts, but the incontrovertible justice of divine infallibility! It will be a period of judgment. Satan will have been judged and sentenced to the bottomless pit. The Antichrist and his staff will have been sentenced to the lake of fire. Righteousness will obtain in the general

order, and any unrighteous acts will be severely judged. Luke calls it a day of "judgment in righteousness." The preponderance of righteousness will automatically condemn the unrighteous.

The social order will be revolutionized. The elimination of wars, and the conversion of battle instruments into tools of agriculture, will herald the day of perfect peace. Great munition factories will change their output, making engines of construction rather than engines of destruction. Instead of the making of shells and armour plate, there will be the manufacture of tools for the more peaceful pursuits. The enforcement of peace will then be brought about: not by a coalition of belligerent and suspicious nations, but by the actual and imperial rule of the Prince of Peace! Race hatred and tribal animosity will be paralyzed by the presence of the Son of Man. The old, old command to kill, and to kill, and to kill will be heard in the land no more. Wars will cease forever, and militarism, a product of a hell-controlled human race, will be swept from the earth. Wicked alliances formed for the aggrandizement of certain royal princes will have no part in the new

The Dawn of the Day of Peace (Isa. 2:4)

order. Secret conferences by ermine-clad representatives for the determination of new methods for the slaughter of helpless subjects will receive no support, nor momentum, in the day of Christian Imperialism. Peace will be secure because the great giver of peace will be seated upon the throne of world dominion, while the sceptre of universal, and absolute, and imperial majesty will rest in His hand.

The oppression of the lower classes to the fattening of the upper classes will not exist.

The Renovation of the Social Scale (Isa. 11 : 5–9, 55 : 13, 65 : 21–25)

No multi-millionaire will grind labour to powder. No financial despot will mulct gold from the muscle-crowned son of the soil. No polished demagogue will wrest the spoils from the toiler. No diamond-bedecked goddess of the cotillion will censure her unfortunate sister for participation in the lower dance. No haughty, self-righteous Pharisee will spurn the sinner. Vengeance is God's, and in God's time that vengeance will be shown to the world. The blood of Abel cried to God from the ground, and God heard. The blood of the toiler, the unfortunate, the pauper, the condemned, and the down-trodden, cry daily to God for help. The

bodies of men, slain on the field of kings' battles, cry out to God for vindication! The souls of women, slain on the field of men's sins, cry out to God for vindication! God heard the cry of Abel. God will hear the cry of the oppressed. In the day of Christ—when the imperial order is ushered in, the social scale of the entire world will be thoroughly renovated. Equal rights will be justly distributed. The infraction of individual rights will be prohibited. Every man will be secure; "He shall sit under his own vine and fig tree, and none shall hurt nor molest." No robber will come under the cover of night and steal his fellow's rights. No self-centered despot will issue a proclamation that will call for his fellow's blood. No gold-intoxicated lord will demand his pound of flesh from his toiling brother. Righteousness will rule. Righteousness will be the standard of power. The righteous One will execute righteous judgments. Imperial righteousness! Not a petty, superficial, humanly reformed universe, but a world exhaustively fumigated; all diabolical poisons exterminated; and all human injustices, whether in the name of decency or indecency, annihilated! Christ the righteous one will be Lord of all. Nothing will be

left undone. No loophole will be left for the recalcitrant. The age-long oppression will vanish, and the dream of many generations will at last become a reality.

This is the imperial hope! This is the hope of the imperial order. It is the only program that can successfully stand the scrutiny of a world and the test of experience. All other plans have betrayed crass flaws. Human reforms have proven their inadequacy to cope with the universal situation. The rule of Christ will result in success and peace. The rule of Christ is a coming event. It will be preceded by the coming of Christ in the air for His saints. "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

Jesus said, "If it were not so, I would have told you" (Dan. 2:44–45, 7:13–14)

It is God's plan—this imperial plan. Clearly and indisputably is it carved in the impregnable rock of ages. The storms of time and the perversion of truth by human instruments cannot efface it. It is the hope of the ages. It is the hope of to-day. It is the only hope. It is the imperial hope!

"For I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient

of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

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